[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXII.—New Series, No. 1349. LONDON: WEDNESDAY, SEPT. 27, 1871. Price { UNSTAMPED ....5d. STAMPED .....5½d.

CONTENTS.

Ecclesiastical Affairs:
Christian Economics ... 941
Ecclesiastical Notes..... 941
The Progress of State-Churchism in New York 942
Conference of the Liberation Society at Bradford 943
Nonconformist Conference at Manchester ... 945
Congress of the Old Catholics 945
Diocesan Conferences ... 946
Bishops in the Kirk..... 946
The Burial Question ... 946
Seizure for Tithe-rent Charge 947
Religious and Denominational News 947
Correspondence:
Borrowed Sermons 949
The Endowed Schools Act 949
The Mastership of Emmanuel College..... 950
Congregational School, Lewisham, for the Education of the Sons of Ministers 950
Court, Official, and Personal News 950
Postscript:
Baptist Union of Great Britain and Ireland... 251
Leading Articles:
Summary 952
International Arbitration 952
The People their Own Licensers..... 953
The Coming Struggle on the School Board for London..... 953
Notes on the Channel Islands 954
Foreign and Colonial 955
Foreign Miscellany 955
Literature:
"Christian Sacerdotalism" 958
A Novel of Destiny 958
Brief Notices 959

Ecclesiastical Affairs.

CHRISTIAN ECONOMICS.

IV.—VIS VITÆ.

For those who have not been consciously swayed by the force of it, the difficulty of describing the *vis vitæ* of Christianity is almost insuperable. It is so impalpable, its influences have their origin in sources so far beyond our ordinary range of vision, it operates so variously, so incalculably, so closely in harmony with the materials upon which it brings its force to bear, that, for the most part, people are apt to treat it as of no account. How is it possible to make them understand it, to make them appreciate it, or to show them adequate reason for relying upon it? Yet, after all, in almost every department of life it has its analogies which might make it intelligible. What is the most binding force in the circle of our domestic relations? Law? No; not even when it is most righteous. Regulations, prescriptions, customs, which borrow their authority from law? No; not even when they express—which they seldom do—the highest expediency. Neither a husband's injunctions, a father's command, nor a brother's assertion of will—nay, we may even add, a woman's gentleness, whether as sister or mother—in short, nothing from without can secure and enforce the unity, the peace, or the moral strength which it is one of the special objects of the family constitution to develope. "Love," in this as in other spheres of human interest and action, "is the fulfilling of the law." Where love is not, outward pressure, in what form soever applied, cannot obtain its results. Where love is, and in proportion to its strength, external authority, rules, requisitions, customs, are superfluous, save for its instruction and guidance. As in nature, so in Christianity, the *vis vitæ* is the governing influence, the want of which nothing can supply, the vigour of which nothing from without can nourish but that which it can easily assimilate to itself.

The primary law of Christianity is evolution, not accretion. The systems by which it makes itself manifest in the world, should come out of its own instincts, impulses, yearnings, affinities, sympathies, wants, and should be the vitalised embodiment of its own spirit, or they will be little worth. A Church, no matter what its distinctive peculiarity of doctrine, rite, or discipline, is, or ought to be, the visible organisation of its own inner life. You may add to it what you please from without—but you do not thereby add anything to its spiritual character, weight, dignity, or influence. If it have not an inner life dependent upon other and higher laws than society can make for it, it resembles rather a doll than a living child. It may consist of exquisitely contrived and fashioned machinery—it may be clothed to perfection—it may be fondly kissed, and hugged, and honoured—but neither Government, nor hierarchy, nor people—neither authority, nor argument, nor alliances, nor law, can make of it anything but a dead representation of what it professes to be. But if it have an inner life, as all Churches assume and are assumed to have, then will the words of the Head of the Church be applicable to it—"Is not the life more than meat, and the body than raiment?"

One great law of Christian economics, therefore, is that everything done for the Church should be pervaded by her own life. The reason is that thereby her life is developed by constant exercise of itself, and that on any opposite condition, her life dwindles. It is better that she should be internally and spiritually strong, than externally and materially rich. The means she provides by the energy of her own aspirations and affections, she also fills and vitalises by it. Those which are supplied to her hand by agencies that are not her own, and that, in many respects, are alien to her spirit, do but tempt her to indolence and minister to her pride. The Church of England, for example, as a spiritual community having spiritual work to do, and a special spiritual mission to fulfil, is not more, but less, powerful, not more, but less, successful, on account of the political, social, and financial privileges which have been accorded to her by the State. But for the dangers which for the last half-century have menaced those privileges, and, in not a few instances, have curtailed them, she would in all probability have continued as she was—religiously feeble, unenterprising, and inefficient. It was only when and where her work vastly exceeded her means, and her hopes of finding them provided for her by political authority was quenched by an adverse tide of public opinion, that she began to use her spiritual influence in obtaining the extension she desired. She is now strongest where she relies most boldly upon the devotion, the love, and the liberality of her own members, and she is weakest where she clings most tenaciously and exclusively to the provision made by law in her behalf. The *vis vitæ* which got rekindled in prospect of the growing disparity between her fixed resources and the rapid increase of town populations, has no doubt diffused itself in some degree over her whole system of administration, but is evidently least active where that disparity did not and does not exist. If she is now more religiously alive and active than she was during the last century—and no one, we imagine, can be blind to the fact—she is so because the exigencies of her external position have obliged her to draw largely upon her own vitality in order to hold her ground, and these draughts upon her inner life, as is the invariable law, have tended, not to the exhaustion, but to the increase and the fulness of that life.

We wish that the rulers and members, not of the Church of England only, but of all Churches, would study intently this seeming paradox—that in proportion as life is expended, so it is reproduced. The highest phase of Christian economy stands out in bold relief in that declaration of the Apostle Paul—"I seek not yours, but you." True zeal—zeal tempered by knowledge, and begotten by love—will find its own means, as it will also make the best of what it finds; whereas, no superabundance of means will excite, or even sustain, true zeal. We are all too prone to appreciate visible institutions more highly than the spirit which they should express. But, in religion, institutions, temporal provisions, organised instrumentalities, are as nothing to the object for which they exist, save in so far as they serve to give visibility to the kind of life which should vitalise them. To develope *that* is the one serious purpose for which a Church exists, and if her members are intent upon surrounding her with facilities and appliances which that has not even helped to provide, and does little or nothing to maintain, they lose the most prolific source of spiritual power and influence which it is possible to command. In this sense, as in many others, our Lord's words are true—"Whoso seeketh his life shall lose it, and whoso loseth his life shall find it."

ECCLESIASTICAL NOTES.

The Liberation Society has commenced its autumn campaign by a conference at Bradford, which we fully report in our columns below. It was a business-like and earnest meeting, and the measures which should be taken for converting public opinion to the justice and expediency of disestablishment were amply discussed. The chairman, Mr. Alfred Illingworth, M.P., while frankly avowing that they did not want the House of Commons to anticipate the decision of the country, also pointed out the inexpediency of the representatives of our large towns lagging behind their constituents on the question, and warned the Government that they would be judged by their professions for the future as well as their past acts. They must, he said, "insist that there shall be religious equality and justice done to every part of the community—that, however much longer we may tolerate the Establishment, its powers shall not be extended, and that increased favouritism shall not be shown to it." We would also call special attention to the disclosures of Mr. Carter, M.P., relative to the enormous and growing value of Church property in the hands of the Episcopal bench—a subject he has made peculiarly his own. The most important resolution adopted by the conference urged "the necessity for increased exertions to influence public opinion in favour of disestablishment, and more especially for such efforts as will convince the majority of the electoral body that the time has arrived when, in the interests of the nation at large, it is essential that Parliament should cease to legislate in matters concerning the religious interests of the people." It is evident that the friends of religious equality in Yorkshire are prepared to set a good example to their friends throughout the country by adopting such practical measures as are best adapted "to the present advanced position of the movement," and that their activity will be stimulated by the resolution of their opponents in that county to meet them in the arena of discussion.

Though the Liberationists are not disposed to ignore the arduous nature of their enterprise, or to expect a speedy victory, they have perfect faith in the righteousness of their cause, and cannot but be encouraged by the events passing around them both at home and abroad. Take, for instance, the great experiment of disestablishment now being carried out in Ireland. Only a few days ago the *Times*,

in referring to the death of Mr. G. A. Hamilton—one of the three Irish Church Commissioners, whose office is not to be filled up because their task is so nearly completed—wrote as follows :—

We may thus consider that the work which three years ago appeared to many so gigantic, is substantially achieved. The result must be considered creditable to all who have had a share in accomplishing it; but it must be attributed in the first instance to the wisdom and completeness with which the Act of 1869 was drawn. All necessities were foreseen and provided for, and no material difficulties have since arisen to call for further interposition. It is very creditable to the statesmanship of the day, and may well be remembered in palliation of some recent failures, that an enormous corporation, deeply rooted in antiquity, should thus have been successfully cut loose from its old moorings, and launched, within the course of two years, easily and favourably on its new career. Whatever the State could do to insure the future prosperity of the Irish Church, compatibly with the principle of disestablishment, has been fully done, and it will not be the fault of the Legislature if the Church should fail in the legitimate career now open to it. That career might be a very great one, for no Protestant who believes in the possibility of a happy future for Ireland can doubt that, by some means or other, the truths which the Irish Church represents must acquire a great influence among the people. Hitherto the course taken by the Representative body has been encouraging. The difficulties incident to the first attempt at self-government in a Church so long regulated by law were, indeed, far more formidable than those which concerned pecuniary arrangements, and they have been encountered thus far with success. It was to be expected that polemical feelings hitherto restrained would seize the first opportunity offered them for practical expression; but violent resolves have been avoided. Nothing has yet occurred to shake the confidence of the laity, and there is therefore every hope that the Sustentation Fund upon which the future resources of the Church depend, will receive the support it needs. Upon the members of the Irish Church has been laid the double responsibility of maintaining by their own independent exertions the principles of moderate Protestantism in Ireland, and at the same time of working out on a considerable scale the problem of "a free Church in a free State." It is an arduous duty, but it is an honourable one; and, though Irish Churchmen might well have desired to escape it, they have already shown that they will not fail to discharge it with courage and intelligence.

Surely the "great fact" thus frankly commented on by the leading journal is an omen for good, and ought to allay the apprehensions of the supporters of the far more influential and wealthy Anglican Establishment in prospect of their fate when they also are called upon to work out the problem of a "free Church in a free State." We all know how wisely the first Irish Church Synod was able to steer clear of "polemical feelings" and intestine divisions. How different is the result of the efforts that are being made in the Church of England to establish something like a representative system by means of "diocesan conferences." A violent controversy has broken out on the subject, which threatens to bring to grief this apparently feasible and praiseworthy proposal for bringing together the clergy and laity of the Church of England in periodical or occasional meetings, "to consult respecting Church affairs, to carry into execution such practical measures as may be within their power, and to suggest to the higher authorities such as are not." The insuperable difficulties of carrying out a reasonable scheme of self-government in a State Church—a scheme, remember, which is in successful operation in the disestablished Irish Church—are thus pointed out in the *Times* by "A Layman" belonging to the diocese of Salisbury. We avail ourselves of the summary of his objections to Dr. Moberley's scheme as given in the *Pall Mall Gazette* :—

It would be set on foot, prepared and disciplined by the clergy of a diocese in which High Church prelates have governed for three incumbencies. The clerical members, of course, represent, and will continue to represent, the opinion of the majority among them. Laymen are "invited" to elect lay representatives. It is easy, as the writer establishes, to show how such "invitations," issued by the clergymen under the management of the wire-pullers of the concern, would result in the nomination of laymen of the most philo-clerical class; representative High Churchmen, with a moderate personage here or there inserted in order to give a semblance of fairness to the proceeding. And "Layman" says, as to the success hitherto attained by the scheme in his diocese, "No sort of general parochial representation has been gained; and the lay representatives from whom at the rural dean's meetings the delegates will be chosen will be, for the most part, men already committed to the bishop's way of thinking, or magistrates and landed gentry whose position cannot be overlooked." The great mass of the educated laity—among whom High Church principles have made no sort of progress whatever—will be altogether omitted. They have no organisation of their own to act against the clerical organisation. "In many places," adds "Layman," "no return has been made; in very few can it be said that the voting bore even a remote resemblance to a parochial decision. This result may be regretted; but so it is." We have, in plain English, to deal with a state of things in which our clergy as a body incline towards Rome, and our laity towards Dissent. . . . Now, under these circumstances, clergy and laity may after all live on well enough together so long as the former are moderate and reasonable, and the latter entertain a sincere respect for the good qualities of their ministers, while turning with English obstinacy a deaf ear to their distinctive teaching. But put clergy and laity together, and set them at making speeches and discussing "Church questions," and one of two things must happen: either the ill-cemented fabric of amalgamation must break to pieces, or it must be so artificially constructed that the lay element shall act in subordination to the clerical. And this is the mode (if "Layman" is right) in which the problem is now in act of solution in the diocese of Salisbury. But a body so manipulated cannot really express the feelings of the community which it affects to represent. "The real influence," says "Layman" again, "will fall into the hands of the clergy and of those wealthier laymen who may be regarded as more or less willing to back the high clerical programme of action." But these select few not only do not personify the Church of England, but they are, in truth, considering their wealth and position, very far from being even an influential part of it.

In short, "A Layman" can only adopt this opinion of these well-meant efforts at self-government, in the Church of England :—"If," he says, "the Parliamentary leader of the disestablishing movement were asked to select some instruments likely to hasten on the final disruption, he would probably have no objection to a scheme like the Salisbury scheme, and to an apologist like 'Clericus.'" Nor is this view of the case too strong. Already where such conferences are proposed, we find the Low Church holding aloof in proportion as the High Church give in their adhesion, and the laity raising an outcry as the clergy favour the experiment. There are, as the *Pall Mall Gazette* says, "certain fundamental reasons, quite independent of mere party questions, which render all attempts at organisation futile, unless with the aid of Parliament. And Parliament is not in the humour to give that aid, while one at least of the two great Church parties would deem it simple sacrilege to ask for it." And then, our contemporary adds :—

Dissenting communities can organise themselves for purposes of church government with comparative facility; because they possess, and can exercise, tests of church-membership. No one can reasonably claim a voice in constituting the synod or assemblies of any such body, unless he has voluntarily enrolled himself as a member of that body, and submitted to the self-formed rules under which it subsists. Whatever may be the superstructure, the foundation at all events is solid. And the same observation of course applies to a "disestablished" community like the Episcopal Church of Ireland and to our colonies. It makes its own electoral laws; and from these there is no appeal.

But the case of an Established Church such as that of England is altogether different. Not only does it possess no recognised test of church-membership, but no authority, except that of Parliament, can make one. Every citizen belongs in legal theory to the Church of the country. Every citizen who has not actually enrolled himself under the colours of some other religious community, and who elects to share in the privilege of Christian worship, belongs to that Church, not only *de jure* but *de facto*. No resolutions of a Church conference or synod—no new arrangement of people in classes—can possibly affect him, or touch any rights which he as a Churchman may possess. He owes no obedience to any ecclesiastical officer, except so far as that officer is acting within the limits of Parliamentary powers. All schemes, therefore, for "diocesan conferences" as bodies possessing any authority—as anything but debating societies—must, as far as we can see, fail entirely from the absence of any basis. It is open to any layman to take his stand of opposition on the simple ground that there exists no forum which can enforce his submission. The practical result of such attempts as are now making must needs amount to this only: the creation of a number of voluntary societies—clubs, so to speak—each calling itself the representative of the Church of England in its respective district, but merely ignored and disregarded by those who have not bound themselves to submission by taking part in it. The Church of England cannot be governed in this way; and mere playing at government either ends in quarrels and schisms or falls into contempt.

In the face of such manifest failures of all attempts at independent-government, which not only illustrate the bondage of the Church in alliance with the State, but reveal the hopeless divisions of opinion within the Establishment, the friends of the Liberation Society may well feel that their object is by no attempts at reform and self-government are only hastening the final consummation.

We have no space this week to comment on the important conference held at Munich of the Old Catholics of Germany, the accounts of which are as yet far from complete. The meetings seem to have been very imposing and successful, and the decisions of the delegates such as our Anglican clergy would hardly be disposed to endorse. It means Utopian, and that even these well-intended would seem that the German Catholic Reformers, unlike the English Episcopalian clergy, have come to the conclusion that the most effectual pathway to spiritual emancipation lies in the separation of Church and State, the recognition of the legality of civil marriage, and the establishment of undenominational education. Until this separation has been completed, it is proposed that bishops shall be held strictly responsible for all their acts to the civil law courts of the land.

The Episcopal Church in the island of St. Lucia has been disestablished.

THE PROGRESS OF STATE-CHURCHISM IN NEW YORK.

(From our American Correspondent.)

In January, 1870, the Union League Club of New York issued a startling circular headed, "Abstraction of Moneys from the Public Treasury for Sectarian Uses." The information contained therein refers only to the city of New York, and it showed that in 1869 the sum of *five hundred and twenty-eight thousand dollars* was voted for sectarian purposes.

The Union League Club thus explains how this system of State aid has arisen :—

The evil began under the specious form of begging from the city treasury a few dollars for some deserving charity controlled and worked by some one of the several hundred religious sects into which our people are divided. It has in a few years made such gigantic strides, that it now *abstracts from the city treasury, of the money raised by general taxation, half a million dollars annually, and uses the greater part of this sum to destroy our system of public schools.*

The circular goes on to show how by a cunningly-devised Act of the State Legislature, the religious bodies are enabled to grasp large sums annually "for the support of schools educating children gratuitously who are not provided for in the common schools." This was done at a time when the existing common schools had actual vacancies for *thirty-nine thousand* pupils; notwithstanding which two hundred thousand dollars a year have been voted to sectarian schools under this Act! The Union League Club asserts too that "the children of the common schools of this city have more comfortable and healthful schoolrooms, better lighted and ventilated and better provided with books, apparatus, and teachers, than those in the sectarian schools have." It will be seen that the pious people who thus plunder the public are adepts in what Bret Harte calls "ways that are dark and tricks that are vain."

It is shown also by the Union League Club that in addition to money grants there have been large free grants of land made especially to the Roman Catholics. Already, in 1869, the Catholics had got hold of *three millions and a quarter* of real estate in free gifts from the city authorities. In one instance the Catholics received a freehold estate for the nominal sum of eighty-three dollars and thirty-two cents. Subsequently the city repurchased a very small part of this property for *twenty-four thousand dollars*. Well indeed may the Union League Club refer to all this and say, "*It is the entering wedge of a determined effort to destroy our system of free common schools, and upon its ruins to build up a State-Church and put the whole subject of education under the control of religious sects.*"

The appropriations made for sectarian purposes in 1869 were as follows :—

	Dols.	Cents.
Roman Catholics	412,062	26
Protestant Episcopal ...	29,335	09
Jewish	14,404	49
Reformed Dutch Church	12,630	86
Presbyterian	8,363	44
Methodist Episcopal ...	3,073	63
Baptist	2,760	34
German Evangelical ...	2,027	24
Miscellaneous (including a Congregational Mission Church)	44,085	12
Total	528,742	47

The one thing most surprising in this state of affairs is that Baptists, Presbyterians, and others should sell their independence for the paltry sums named as their part of the plunder. The Catholics absorb about four-fifths of the whole, and the remaining amounts only represent so much "hush money" to keep the other sects quiet. It is only natural to find Catholics dipping their hands into the public purse, but surely the Protestant churches ought to have protested against the iniquity, and not allowed themselves to be bought off. The whole thing is highly discreditable to the parties concerned.

The only safe ground for Protestants to take is to oppose tooth and nail every effort to make the State a subscriber to the Church. It is the Romanists alone who reap any real advantage from these grants; and it is short-sighted policy for the Protestants to play into the hands of the Papists. When it is borne in mind that the leading Romanists here are bigoted *Ultramontanes*, the danger of temporising with the principles of religious freedom and equality will be seen to be great indeed.

The men at the head of the New York city administration have devised and fostered this system for their own ends. Catholics can vote, and with them religious bribes go a long way. Hence the Catholics votes are literally bought, and for very shame a few sops are given to the other

Churches. Both when in England and while here, it has often seemed to me that the greatest witness to the unrighteousness of any union between Church and State is the fact that those who promote State-Churchism in whatever shape are always ready to resort to clever "dodges" and flimsy subterfuges to accomplish their objects. State Churches and State Churchmen, as such, are pretty much alike in all countries. There is something about a State-Church of whatever creed that blunts the moral sensibilities of its followers. A Jim Fisk is bad enough in secular undertakings, but a reverend Jim Fisk is far worse, and there must be some reverend Jim Fisks in New York, just as I regret to say (and you know) there are in England. The Catholics understood the clerical Jim Fisk business, but the Protestants are evidently novices at it, as is shown by the moderate amounts they have received. Let us hope they may yet resolve to "touch not the unclean thing." So much for Church and State in 1869.

CONFERENCE OF THE LIBERATION SOCIETY AT BRADFORD.

On Thursday evening, the 21st inst., the Liberation Society opened its new campaign with a conference, held in the saloon of St. George's Hall, Bradford. It was largely attended by the Society's leading friends in the towns of Yorkshire; and Mr. Carvell Williams and the Rev. Chas. Williams, of Accrington, represented the Executive Committee. After the members of the conference had taken tea together, Alfred Illingworth, Esq., M.P., took the chair.

The CHAIRMAN, after expressing pleasure at the largeness of the attendance, and referring to the object of the gathering, said:—We are in this position—that the work we seek to accomplish has been realised, so far as Ireland is concerned, and we seek to carry out the same policy towards the Established Churches of England and Scotland. I say nothing now as to the distribution of the money, because on all sides it is taken for granted that vested rights must be respected; and that the surplus, whenever that shall be realised, is national money, and can only be used for national purposes. Perhaps, I may venture to trespass upon your time for a short space while I make some allusion to our present position, and particularly to what has taken place on ecclesiastical questions during the last two or three sessions of Parliament. Of course, with the passing of the Conservative Reform Bill, our question has assumed quite another shape. We always felt that before we could expect Parliament to carry out our policy, we must have a large infusion of the popular element into the legislature; and the events of the last two or three sessions have proved that our calculation was strictly accurate. No sooner had the new popular Parliament met, than it proceeded at once with the discussion and solution of the great Irish Church question. I believe it is admitted on all hands that the settlement of that great question—whether it was satisfactory to everybody or not—was a masterly settlement. There was introduced early in the next session the question of national education; and I am bound to admit that the course of the Government on that question gave very great pain to the friends of religious equality. (Cheers.) The departure from the principle of non-interference with religious matters on the part of the State, I believe has already done an infinite amount of mischief, and is a forerunner of complications in the future which will be very difficult for us to unravel. If public money is to be distributed, I say to Roman Catholics, Episcopalians, Presbyterians, and Dissenters alike, that the money which had been received from all, should be distributed in such a manner as to show no favouritism to any—("Hear, hear," and applause)—and if the Government had waited one single session longer, I believe it would have been possible for them to have brought in an education measure which would have given satisfaction to the great bulk of their party, instead of giving their enemies an occasion of triumph, and causing their friends to hold down their heads. (Hear, hear.) It is not alone viewed as an English question, that I refer to this subject with the pain which I feel. We were promised, during the last session, a Scotch Education Bill, which was actually introduced in the House of Commons; but owing to the pressure of other business, the bill made no progress whatever in the House, and it is left for future settlement. The Irish members of the House and the Irish people generally, insist that there is an Irish education question which must come before the House of Commons, and I can see already that there is a determination on the part of those who have been favouring denominational education, so far as England and Scotland are concerned, to refuse the same rights to Roman Catholics because they are Roman Catholics. For my own part I cannot see the consistency of the position or the logic of it. (Hear, hear.) If, when Roman Catholics bring their money to the public exchequer, it were refused because it came from the hands of the Roman Catholics, I would instantly give them a refusal when they seek for their share of it. But when no notice is taken of religious differences when the revenue is collected, I think that common justice requires that no notice should be taken when a common distribution is to take place. What will ultimately be the solution of the difficulty nobody can say; but if there can be an argument in favour of Home Rule—which is now creating so much excitement in Ireland—I can conceive nothing more forcible than to be able to point to the British Legislature, when it can be said that denominational education has been granted for England and Scotland, and refused to Ireland. (Hear, hear.) The Chairman proceeded to comment on the proceedings of last session in connection with the Table of Lessons Bill, the University Tests Bill, and Mr. Fawcett's Dublin University Bill. Then, turning to the future, he continued—I am here, speaking as a Bradfordian and a private individual, and not as a member of Parliament. I must say that I think we must give now a very qualified allegiance to the Liberal party as it stands. (Hear, hear.) By some this will be thought ungrateful. I do not wish any act of mine to be so construed. I give the Government every credit for loyalty to its professions on the Irish Church and Irish Land Bills. They came into power, and we sustained them in power, for the purpose of carrying those measures, and we must judge and sustain them in the future according to their acts and professions. At any rate, this much, I think, we are entitled to—that, in every matter of legislation, for the future we must insist that there shall be religious equality and justice done to every part of the community—(cheers)—that, however longer we may tolerate the Establishment, its powers shall not be extended, and that increased favouritism shall not be shown to it. (Applause.) If we are to be treated in any different manner, we are entitled to withdraw our allegiance, and let what may come, without any anxiety on our part. (Hear, hear.) Other questions have been solved, and in all probability the next session will see the passing of the Ballot Bill. And then, what will be at the front, except it be this question of religious equality with which we are identified? I cannot conceive it to be my duty to feel much enthusiasm on behalf of leaders of the Liberal party, unless we have a clear understanding on this great question. So far as our own town is concerned, we have had a verdict, after a long and wearisome trial, almost as long as the Tichborne trial itself. (Laughter.) Appeal after appeal has been made, and, at last, the final decision of a large majority of the Bradford constituency has been given. After the question had been fully argued upon its merits, to the exclusion of every other question, Mr. Miall was returned for Bradford by a majority of 1,500, and Bradford emphatically said that it favoured the adoption of the principle of religious equality, and it must be a painful thing to the Liberals of Bradford to find any hesitation on the part of its other representative. Of course, we are not here to dictate to any gentleman, much less to a person so eminent as our senior representative, who when asked his views on the disestablishment of the English Church, replied that when the majority of the nation were in favour of that policy he would not stand out against it. Of course, Bradford has great reason to be proud that Mr. Forster has been its representative, and that he has risen to such a distinguished position in the House of Commons; but he must feel that his influence would be very much increased by a more thorough consideration of this matter, and some clearer understanding between himself and the Dissenting portion of his constituents. (Hear, hear.) If not, it is impossible for us to refrain from saying, on an occasion like this, that the future cannot be as harmonious as we could desire it to be. It is impossible that it can be so. We live for the future. We live for principles; we do not live for persons. I think it would be very neglectful on my part were I not to refer to Mr. Miall's motion and to the success of the discussion thereupon in the House of Commons. I cannot express the gratification which I personally felt, as one of Mr. Miall's constituents, when I found that there was gathered together a House so large in numbers, so anxious on the one side for a full discussion on the question; and on the other, those who were hoping that nothing but mischief might ensue from the discussion. After the hour and a half's speech with which Mr. Miall introduced his motion, and which raised this question to a position it had never occupied before, the Government put forward its best man (Sir Roundell Palmer); and this only showed how strong a hold this question has taken upon the public mind, and how needful the Government felt that it should be handled from their highest standpoint. Mr. Gladstone's speech, of course, was what might be expected from a statesman who has not yet made up his mind upon a question. His remark that we must first convert public opinion, and then it will be easy to settle the question in the House of Commons, was worthy of him, and it was advice which we are prepared to adopt. (Laughter and applause.) We do not want the House of Commons to anticipate the decision of the country, and we do not desire that the large constituencies, when their mind is made up, to find their representatives lagging behind. (Great applause.)

Mr. CARVELL WILLIAMS was the first speaker. Adverting to the late session, he expressed the opinion that, whatever disappointment might be felt by the Liberal party as a whole, the friends of religious equality had ample cause for satisfaction; for of the two practical measures which they sought to pass, they had carried one, and they had also made an important movement in advance. If the Burials Bill was not carried through the House of Commons, it was not because they were ever beaten by numbers, but because they were beaten by time, that being the result of what he feared had now become a chronic Parliamentary malady, which was termed "the state of public business." (Laughter.) In that respect the Government and independent members had equally suffered. Still, progress had been made in connection with the question, for at last it had come to be acknowledged that Nonconformists had a grievance in relation to the burial of the dead, and two measures were introduced by their opponents to mitigate the grievance. It was, however, evident from those measures that they had not yet discovered what was the practical grievance of which Nonconformists complained; for they offered them a silent funeral in the parochial churchyards—that was to say, they offered to place Dissenters in the same category with persons who were unbaptized and excommunicated! That was a question which they would not desire to be the subject of a prolonged agitation, but it had better last some time longer than that the question should be settled by compromises of such a character. (Hear.) At the same time, he could not help saying that if Mr. Osborne Morgan, during the next session of Parliament, was to overcome the resistance with which he would undoubtedly be met by the clergy, who were alarmed because their monopoly in the churchyard was endangered, it was needful that he should receive the suppport not only of Nonconformists in rural parishes, but of those who resided in large towns, and who, although not immediately affected, might yet reasonably be called upon to show their practical sympathy with others. He did not know whether it occurred to them, as they read the Queen's Speech at the prorogation of Parliament, that whereas the measure for the abolition of ecclesiastical tests in the Universities did not become a Ministerial measure till last year, and did not even receive the support of the present Prime Minister until a comparatively recent period, Her Majesty's Ministers were thankful to place the passing of that measure in the foreground of the speech, as one of those measures on the adoption of which the nation was to be congratulated. (Applause.) After the passing of Mr. Gladstone's Church-rates Bill, he (the speaker) found employment of a curious and interesting kind in looking over the Society's remaining stock of anti-church-rate literature, with a view to consigning it to the waste-paper merchant, as having done its work, and he was about to be engaged in a similar—he might almost call it—historical operation, in consigning to destruction the various publications advocating the abolition of sectarian tests at the Universities, which had also effected the object for which they were prepared. (Cheers.) After adverting to the commencement, and commenting on the close, of the struggle, he referred to the debate on Mr. Miall's motion, so far as it bore on the object of the conference. Those of them who were old enough to remember the earlier history of the agitation would recollect that one of the greatest difficulties with which they had to contend was the wide prevalence of the conviction that, however good the separation of Church and State might be for both, yet it was utterly impossible that it could be effected, because the legal and political difficulties would be found to be insuperable. The passing of the Irish Church Act had altogether removed that obstacle from their path. The thing which had been might be, and, indeed, the conviction was becoming general, that the disestablishment of the English Church was, sooner or later, certain to take place. (Applause.) Still it was possible to conceive that the very power which abolished the Irish Church Establishment, having taken that bold step, might have set its foot down at that point, and that disestablishment in England might be regarded as a question altogether out of the sphere of practical politics. It was, however, now clear, after the debate which had taken place upon the question, that, whenever the public mind of the country had decided in favour of disestablishment, the legislature would comply with its wishes. It was evident, too, that the supporters of church establishments had almost completely abandoned their old position. They heard nothing during the last debate of the divine right of the Church of England to retain its present position—(laughter); nothing of the conscience of the State; nothing of the national infidelity involved in the separation of the Church from the State. No doubt there were people outside the House of Commons who still believed in those dogmas, but they were either not believed in the House, or there was no one there bold enough to advocate them. What had they instead? Allegations that the Church was doing a great deal of practical work in the country; that, on the whole, it was doing more good than harm, and therefore that it would be a pity to disturb it—(laughter)—and especially was it insisted upon that it was of great value in the country districts, because the clergy acted as auxiliary relieving officers and rural police. One of the objects of Mr. Miall's motion was to make a reconnaissance, that they might ascertain the position of the

enemy. It had perfectly succeeded in that respect, and they now knew where their opponents were, in relation to the arguments in favour of church establishments. They knew, in the first place, that their appeal was to be to the nation, and that, if the nation gave such a response as they desired, victory would be theirs. He concurred with the chairman in thinking that Mr. Gladstone's challenge to Mr. Miall was a perfectly fair one. (Hear, hear.) They took it up, thanked Mr. Gladstone for the hint, and meant to adopt it. (Loud cheers.) Not only had the object at which they were to aim been pointed out to them; but they had had suggested to them by their opponents the process they were to adopt in order to accomplish it. They were henceforward to deal with the Establishment on severely practical grounds. Well, they were prepared to call upon the English people to judge for themselves, in the light of facts which could be placed before them in abundance, whether the Establishment worked so well, either for the Church or for the country, that it was worth while to perpetuate all the injustice that it inflicted, and all the evils of which it was admitted to be the source. They thought they understood their position in that matter perfectly. They did not claim to be the men who, a certain time hence, would disestablish the Church of England, or the Church of Scotland, but they were the pioneers of the men who would do it. (Hear.) It was said that in the manœuvres of the German army, from which the manœuvres which were now taking place in another part of the kingdom had been copied, that it was the practice for the general in command to issue every morning a memorandum, giving what was called the general idea of the operations of the day. He should like to submit to the conference what he conceived to be the general idea of the new campaign on which they were just entering. He thought, in the first place, that they were henceforth to look upon disestablishment not as a remote possibility, but as an event that was actually going to happen within the next few years. (Hear, hear.) He thought, in the next place, that they must have a strong conviction that they must work for its accomplishment, and not be content with simply wishing or arguing; and that they must keep in view the fact that they had to secure ultimately, whether sooner or later, a House of Commons, the majority of which would be pledged to the principle of disestablishment in England. (Hear, hear.) It had been observed by an eminent statesman that the British constitution existed for the sake of putting twelve men in the jury-box to decide upon all questions of life property; and so, in all their operations, they had in view the vote which was ultimately given at the hustings for the return to Parliament of men who were to make their laws. They had not merely to operate among the more thoughtful, and the more religious, classes of the community; they had to bear in mind the necessity that existed for influencing the minds of others who were in the possession of the elective franchise, and also the fact that there was a large section of the Liberal party which might have a sympathy with them in that matter, but which had not had its interest so quickened that it would be ready to make sacrifices, and run political risks to effect the object on which they (the Liberationists) have set their hearts. In conclusion, he said they had expected great things from the people of Yorkshire in the past, and had never met with disappointment. They had it in their power not only to return a considerable number of members to the House of Commons who would uphold their views, but also to stimulate others in districts less advanced. They had the intelligence, earnestness, and capacity for political combination and organisation, and they had also the sinews of war. He asked that all those resources might be laid under requisition on behalf of the cause in which they were engaged. That cause was not the cause of the Liberation Society merely, or of the Church of England merely, or of the nation merely, but it was the cause of Christianity—(Hear, hear)—and it was in no narrow or sectarian spirit that they were asked to engage in the warfare which they honestly believed would ultimately result in the common good of their common country. Mr. Gladstone, in the debate to which reference had already been made, declared that the Irish Church Act was not the initiation of a policy of disestablishment; but he (Mr. Williams) observed that at Whitby, lately, he expressed his confident belief that in a few years those who were affected by the passing of that Act would come to the conclusion that it had proved a blessing to the Church as a religious institution. They believed so too, but they went further, and said, what Mr. Gladstone could not be expected to say, that they believed the time would come when religious equality, no longer confined within narrow geographical bounds, would be regarded as one of the most precious boons ever conferred upon the people of the British Isles. (Loud cheers.)

The Rev. J. P. CHOWN then proposed the first resolution:—

That this conference expresses its deep indebtedness to Mr. Edward Miall, M.P., for the judicious and effective manner in which his recent motion in favour of disestablishment in England and Scotland was submitted to the House of Commons; and finds in the degree of support afforded to the motion and in the character of the entire debate decisive indications of the progress which has been made towards the accomplishment of the object which the Liberation Society has so long and so strenuously striven to promote.

They all remembered the tribute that was paid once and again in the course of the debate, to Mr. Miall. Mr. Bruce stated that the question had been lifted up out of the region of party warfare by the manner in which it had been submitted to them. Sir Roundell Palmer himself commenced his speech by saying that nothing could be worthier of the dignity of the question than the temper and manner in which the motion had been introduced. He believed that the number in favour of Mr. Miall's motion on the second reading was larger than the number who had voted in the first division for the repeal of the Corn-laws. That was a fact which might surely fill them with encouragement.

The Rev. J. MYERS, of Leeds, lately president of the Methodist Free Church Conference, in seconding the motion, said that, with very few exceptions, all the members of that body were in favour of disestablishment. The motion having been carried,

The Rev. CHALES WILLIAMS followed. He said that at previous meetings they had frequently missed, and regretted to miss, Nonconformists who unquestionably ought to be found in the front rank. But the time had come when they should cease to talk about them, and begin to address themselves to a far more practical question, namely, how could they secure the multitude of the timid and of the half-hearted who would go with them when the majority were in their favour? The best way to obtain their support was to let them alone, and to go forth into the highways and hedges of the nation, compel the multitude to come, and then they were secure of their assistance. This meant that they should address themselves to the working classes. The working classes had become, if not the greatest power in this country, a power which every year would increase until he apprehended there would be no power equal to it. And more especially would it be so when they got the ballot. When they had the ballot, an election would turn really on the opinions of the electors, and what the voters thought they would find embodied in their votes. And that being the case, it became very important that they should if possible train these voters to think correctly. He himself did not believe that the working men were alienated from them. (Hear, hear.) They had some suspicion, and not without reason—(Hear, hear)—of the middle classes. (Hear, hear.) They had not always been true to them. Considering the manner in which the working classes came to the assistance of the middle classes at the time when the Reform Bill of 1832 was carried, he thought that the middle classes had not advocated working men's rights with as much zeal and as much constancy as perhaps the working men had the right to expect, and so they were a little suspicious of them. Nevertheless, they in this nation never could submit to a multitude of working men a question of justice and of liberty without those working men casting their vote on the right side. (Hear, hear.) What was the secret of Mr. Gladstone's power at the last election? He proclaimed justice to Ireland, impartial dealing, and fair play to all religious denominations in the sister country. It was that which won the hearts of the working men, and Mr. Gladstone's popularity depended to-day far more upon that and a wish to do justice and a determination to do right, as between man and man, than it did upon any one thing besides. (Hear, hear.) And he felt persuaded that they could not go to the working men and explain to them what they desired without receiving an affirmative response from them. Nor did he think that in addressing working men they need abjure altogether what was called a religious argument. The question would become more and more a political question. But if they were to put before the working men the case in its religious aspects, he believed that the working men, as a rule, would see far more of the Christ-like in a church that would not take its articles of belief from Parliament but from the Word of God, and would not do what princes might bid them, but what they held to be right in the sight of God. He maintained that they would admire such a Church far more than they would an ecclesiastical establishment. (Hear, hear.) After stating that a working man's committee for promoting the separation of Church and State had been formed in London, and would shortly operate in the large towns, he continued: Don't let them be jealous of a working men's movement. (Hear, hear.) They might not think in the same groove with them, but let them not criticise them, but let them be content with this, that they aimed at the same object, and that they should meet at least at the same polling-booth, and vote for the same man to carry the same measure through the legislature. (Applause.) The time had come when, in Lancashire and in Yorkshire especially, they should address themselves to the inhabitants of every town. He was not sure whether they could improve very much upon their past machinery. He fancied that lectures on consecutive subjects, delivered in successive weeks, were far more likely to tell upon public opinion than lectures separated by many months. And if he might venture to give a word of counsel to the committee that might manage these matters in Yorkshire, it would be to tell them to try to secure in every town of Yorkshire a set of three or four lectures; lectures that should place the entire subject before the public, and so compel friends and opponents alike to consider the practical measures which they desired them ultimately to vote upon. And to do this effectively there ought to be a good reference library for the county. They need not then quote second-hand, but the proper official documents could be there, and any one engaged to lecture or engaged in correspondence could obtain the facts which otherwise he might be at a loss to obtain, and could use arguments which, if he had not such appliances, might never occur to him. (Applause.) There was one question that they would be compelled to consider in connection with this Liberation Society movement. He meant the question of Church property. Some of their friends appeared to be shy about that question. They appeared to think that there was something unclean in handling the money question at all. Now, their opponents made very much of what they called the spoliation schemes of the Liberation Society. There were Nonconformists who thought that the Liberation Society should allow the disestablished Church to retain its property. He for one thought that a greater calamity could not be. (Applause.) If he wished that Church to sink low in public opinion, and to have all its powers for usefulness paralysed, he would leave it in the possession of all its endowments, without the control of the State. In the interests of religion, and for the benefit of the Church itself, he would say, "Disestablish the Church, and also disendow it," for if they did not, they not only would create an immense power for evil in the religious world of England, but they would also put around the necks of the ministers of the disestablished Church so many money bags that would hinder the freedom of their movements, and perhaps, in a time of tribulation, sink them, to rise no more. (Laughter and applause.) He then sketched the argument which, as he thought, justified the Society's position in regard to Church property, and concluded thus:—But they must not think that the work would be done in a day. (Hear, hear.) It was not a summer's task, but a task they would have to toil at for many years. Let them make up their minds that, as their forefathers struggled for personal liberty, so they would struggle for religious equality—(applause)—and they would be worthy sons of worthy sires if they succeeded in securing it. (Applause.) It was not an age of martyrdom. The utmost that would be done them would be the heaping up of abuse, and they knew the saying that "hard words break no bones." But whatever of opposition might come let them be determined that they would acquit themselves like men. (Hear, hear.) Let them be good soldiers. Let them stand fast and true to fight under the banner under which their forefathers fought. (Hear, hear.) Although he believed it was a political question, yet still it was also a religious one. They were thankful for the leadership of Mr. Miall, and all of them felt proud of Mr. Miall. (Cheers.) But while they rejoiced in his leadership, they were further grateful to fight under another Captain; and when the Church was disestablished, the chief joy would be with Him who was the Lord of liberty—with Him who looked upon freedom as the birthright of every child of man; who, though possessed of Almighty power, never coerced a conscience; whose will was that each one of his children should think out the truth for himself and study the Divine word without let or hindrance, and then obey his conscience, none daring to make him afraid. (Loud cheers.)

Alderman TATHAM (Leeds) moved the next resolution:—

That the conference recognises the necessity for increased exertions to influence public opinion in favour of disestablishment, and more especially for such efforts as will convince the majority of the electoral body that the time has arrived when, in the interests of the nation at large, it is essential that Parliament should cease to legislate in matters concerning the religious interests of the people. The conference therefore trusts that throughout this country, as well as in other parts of the kingdom, the friends of voluntaryism and of religious equality will be prepared to adopt such practical measures as will be best adapted to the present advanced position of the movement.

He said it was no use merely getting up meetings and announcing their views in this way: let them get votes at the polling-booth, and secure the return of men who would represent their views, and in whom, when the time came, there would be no faltering or hesitation. The men whom they ought to have to represent them should be men whom they knew, and whom they knew would vote to help the question forward and bring it to a successful issue.

Mr. CARTER, M.P., who seconded the motion, said that if they wished to be successful, they must deal more than they had done with the secular side of the question; and holding that view, he had taken some pains to obtain information respecting the amount and appropriation of Church property, and had moved for a return of the value of the fee simple of the property held by the bishops and deans and chapters. He said: Now it is rather amusing how I got these returns this session. I first asked the Ministers if I could get them, and they said they thought not; it would be a very difficult matter; but I had better ask the Ecclesiastical Commissioners whether they could give them or not. I did write to a gentleman who had just been pensioned off on 900*l.* a year of Church money—not a gentleman belonging to the ecclesiastical order, but a surveyor. I have read three or four very indignant letters in the *Church Herald*, because the Church Commissioners had given 900*l.* of Church money for secular purposes—(laughter)—and these letters say that if it had not been given at the end of the session, it dared not have been given. (Hear, hear.) I wrote to this gentleman, and I knew he could give me a return of the value of some of the Church property, because it had passed through the hands of the Ecclesiastical Commissioners, and been, every field of it, measured and valued, and that he had only to put its value together to get at the real value of the Episcopal property. Well, I am to some extent satisfied with the report, and to some extent not satisfied with it. One of the Ecclesiastical Com-

missioners came to me immediately after I had made the inquiry, and said, "Mr. Carter, for what purpose do you want it?" ("Hear, hear," and laughter.) I said, "There have been some very reckless statements made in Yorkshire—(great laughter)—and these statements have been as recklessly contradicted, and I think the country ought to know the truth." (Renewed laughter.) He replied, "I don't think it can be done." "But," I said, "come with me into the library, and I will show you that it has been done, and what has been done since in all cases where the property has passed through your hands—and I know that the property of many of the bishops has passed through your hands since 1863." I got the return of Bath and Wells, which was found to be worth 890,000*l.* in fee simple. But they left out 30,000*l.* that is in the funds. My question did not cover that, so therefore they were not bound to return it. (Hear, hear.) And, when you are looking at some of the other returns, just note that house property is not returned. Now just imagine some of these large squares in London belonging to the Ecclesiastical Commissioners and all left out of the return! And yet, in this very return, that is the case. You will find, I think, in reference to Durham and to Canterbury, that the house property is left out in the return. One square in London belonging to the Ecclesiastical Commissioners, I believe, brings in nearly 70,000*l.* a year, and that was not returned. (Hear, hear.) Before the end of the session I applied to the Ecclesiastical Commissioner who sits in the House—who is, in fact, a member of the House. I said, "When can I have the return? I was promised it about the end of the session." He said that they had very great diffidence about giving it to me. I said, "Why?" and he replied, "Because it shows the Church property is so enormously large in proportion to what anybody ever expected." (Hear, hear.) He also said, "Because it proved more than anything else the blunder that has been going on in the Church for us." (Hear, hear.) Well, just let me give you one fact. The last return that the bishops made of their incomes was this—for the whole of the bishoprics 181,631*l.* per annum. That return is defective, as it shows the estates belonging to the bishops—(Hear, hear)—not for the clergy in the dioceses—are valued in fee simple: Durham at 2,500,000*l.*, Canterbury, leaving out the leases—(laughter)—at 1,280,000*l.*, York 1,060,000*l.*, Bath and Wells, 820,000*l.*, or 5,660,000*l.* worth of property in the hands of four bishops. (Cries of "Shame.") At 3½ per cent. it gives 16,469*l.* more than is returned. Why don't they get as much out of it as they ought to have got? Because they let it on beneficial leases to their sons and daughters. (Hear, hear.) They let it at half-a-crown an acre instead of 30*s.*, and they hand over the half-crown to the Church, while the 27*s.* 6*d.* goes into a secular pocket. That was not robbing God, I guess. (Laughter and applause.) And yet they charge us who stand up here and demand that this national property shall be put to a fair use—a use that all the nation can participate in—they charge us with being robbers of God and plunderers of the Church. (Loud applause.)

The CHAIRMAN then invited discussion, and Mr. CARVELL WILLIAMS proceeded to make some practical suggestions. He urged that their organisation should be made more perfect, and that in all the towns they should form committees. It was also desirable that small places should appeal to the large towns in their neighbourhood for assistance. There was no part of the country in which there was not something to be done by a local organisation. It should be the endeavour of Liberationists in large towns to seek out men in the villages round about, and get them to represent the Society, and he urged that there was a good deal to be done in the way of influencing individuals. They were anxious during the coming season to increase their pecuniary resources. By the liberality of their friends they were enabled, a few years ago, to get together a special fund, which amounted to about 18,000*l.* The expenditure was to be spread over five years, but that time having elapsed, the fund had been expended. It had been of the greatest service to them in agitating for the Irish Church Act. They now only made a modest request, viz., that their income, which was now 5,000*l.*, should be increased to 7,000*l.* during the next two years. They hoped to secure that by means of donations, of increased subscriptions, and of new subscribers, and he hoped that all the Society's friends would, in some way, help to effect that object.

A discussion of a practical character followed; Mr. Ellice, of Cleckheaton, Mr. Andrew, Rev. J. Mursell, Mr. Clay, the Rev. J. Ellis, of Elland, Mr. Elias Thomas, Mr. Wales, Mr. Boothroyd, Mr. Greenwood, of Dewsbury, Mr. D. Craven, of Thornton, Mr. Carter, M.P., the Rev. J. Fisher, of Sheffield, Mr. Demaine, the Rev. B. Nicholson, of Cleckheaton, Dr. Willis, Mr. Croft, and the chairman being the speakers. It was urged that laymen, as well as ministers, should lecture, and that lectures should be delivered in public halls; that in large towns there should be ward as well as central committees; that special attention should be paid to the counties; that where Liberationists were strong they should claim to return one member; that tracts specially adapted to the working classes should be issued, and also one, of a popular kind, on the Church property question.

Mr. ANGUS HOLDEN then moved, and Mr. ROBERT KELL seconded, a motion approving of the committee's financial proposal; the latter expressing a hope that all the Bradford subscribers who could do so would double their subscriptions.

On the motion of Messrs. Priestman and Demaine, thanks were given to the deputation, and a hearty vote of thanks to the chairman closed the proceedings at ten o'clock.

We may add to the above report two facts of some interest. In preparing the report, we have been indebted to the *Bradford Evening Mail*, a Conservative paper just started, which devoted a whole page to the meeting, and, in fact, gave the fullest report. The day after the meeting, the Council of the Yorkshire Union Church Institute met, and resolved on also moving a conference, for the purpose of replying to the statements of the Liberationists. So the discussion has been fairly set afoot for the season at Bradford.

GREAT HORTON has its Liberation Committee, as well as Bradford, and it meets weekly to enrol members, and will have lectures once a month during the winter. Availing themselves of Mr. Carvell Williams's visit to Bradford, they held a public meeting the evening after the conference in the Music-hall, which was crowded. Mr. G. Binns was chairman, and the speakers were Alderman West, the Rev. Messrs. Robertson and Mursell, Mr. Carvell Williams, Mr. Carter, M.P., Mr. Illingworth, M.P., and Mr. E. Thomas. There was great enthusiasm and unanimity; the show of hands when the resolutions were put being a striking sight.

NONCONFORMIST CONFERENCE AT MANCHESTER.

A meeting of the executive committee of the Manchester Nonconformist Association was held on Monday, and attended by the Rev. H. W. Crosskey and Mr. F. Schnadhorst as a deputation from the Birmingham Central Nonconformist Committee, and it was unanimously resolved to issue an invitation for a general conference of Nonconformists in the following terms:—"In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester, and Birmingham Nonconformist Committee, a general conference of Nonconformists will be held in Manchester, on Wednesday and Thursday, December 13th and 14th, to consider the educational policy of the Government, the general relations of Nonconformists to the Liberal party, and the necessity of organising the political power of Nonconformists throughout the kingdom for the defence and promotion of the principles of religious equality."

CONGRESS OF THE OLD CATHOLICS.

The Congress of Old Catholics was opened at Munich on Friday. It consisted of the Munich committee, of the delegates sent from the different Old Catholic societies in Germany, Austria, and Switzerland, and of a certain number of foreign members whose attendance was authorised by the committee.

The assembly, which numbered some 600 persons, met in the museum, the room being described not unlike the Queen's Concert Rooms, Hanover-square, only much larger. On Friday morning it was filled to overflowing. The sitting, however, was not a public one for discussion, and was presided over by Herr Wolf, the President of the Munich Acting Committee. The honorary president is Professor Schulte, Professor of Canon Law at Prague, and the honorary vice-president Herr Wendscheid, of Heidelberg, and Councillor Keller, of Aarau; Herren Huber and Reinckens are reporters.

The correspondent of the *Standard*, which alone of our daily papers contains a detailed account of the proceedings, thus describes the appearance of the President:—

He has, next to Dr. Döllinger, taken the most conspicuous place in the pamphlet war of the last year against the Vatican. As a jurist, he has naturally dealt with the question more in reference to what the Germans call the ulterior character of the movement—that is, the political civil character of it—than in immediate reference to the members of the Roman Catholic confession. I was astonished to see the famous professor—a more unprofessional-looking man have I never seen. Notwithstanding all his minute criticism on the Vatican Council, drawn from ancient writers in the canon law, his appearance is much more military than ecclesiastical. Half politician, half soldier in aspect, his great forehead and strongly marked, resolute brows give him a certain resemblance to Bismark.

The sitting of Friday lasted from nine in the morning until eight in the evening, with the interruption of a two hours' adjournment, from half-past one to half-past three, nine hours altogether, and during this time the programme was discussed. That programme was drawn up by Dr. Döllinger, Herren Reinckens, Huber, Schulte, Frederick Langer, and Maassen. It is thus described, together with the discussions which arose upon it, by the correspondent referred to:—

The programme consists of seven sections. The first section explains the meaning of the term Old Catholic, and justifies its adoption. "In obedience to the dictates of religious duty," says the programme, "we maintain the Old Catholic creed as it is attested in Scripture and tradition, as well as in the Old Catholic worship. We consider ourselves accordingly as members of the Catholic Church, and will not submit to be excluded from this Church, nor from the rights which in Church and State accrue to us as members of the Church." The excommunications and censures launched against them, or threatened, they defy, and declare their resolution to remain undisturbed in their participation in Church functions. Then comes a paragraph rejecting all the dogmas introduced during the Pontificate of Pius IX., especially that of his infallibility. This paragraph, as Schulte pointed out, included a rejection of the Immaculate conception, as well as of the doctrines contained in the syllabus. The whole section was adopted with unanimity, and almost without discussion, so thoroughly did it meet the view of the assembly. The business of the meeting really began with the second section.

Having explained their position as Old Catholics, the committee proceed to say:—"We maintain the old constitution of the Church. We repudiate every attempt to deprive bishops of the immediate and independent government of the individual churches. We repudiate the doctrine contained in the Vatican decrees that the Pope is the only God-appointed possessor of Church authority and power, as in direct contradiction with the canon of the Council of Trent, according to which the God-appointed hierarchy consists of bishops, priests, and deacons. We acknowledge the primacy of the Bishop of Rome, as it was acknowledged on Scriptural authority in the old undivided Christian Church by the fathers and the councils."

"We declare," the document proceeds, in another paragraph of the same section, "that articles of belief can only be defined in consonance with Holy Scripture and the old tradition of the Church, as it is laid down in the recognised fathers and councils, not by the declarations of the Pope for the time being, and the express or implied consent of bishops bound by oath to unlimited obedience to the Pope." This section provoked a long discussion. The first paragraph Herr Anton regarded as giving too much recognition of the Papal authority—as not going far enough, in fact, in hostility to Rome. Herr Anton is the most noted delegate of the Austrian Alt-Katholiken. He is a priest from the cis-Leithan kingdom, who has been long distinguished as a supporter of those anti-Papal views known by the term Josephinismus—those doctrines of State control over Church affairs, which owed their origin to the struggle of the brave-hearted but unfortunate Joseph II. with Rome, towards the close of the last century. Early during the summer a programme was circulated by the Vienna press as that of Anton and his congregation, and presumably that which the Old Catholics intended to adopt. This programme included not only the abolition of the celibacy of the clergy, but also that of auricular confession, and other changes of a caustic character for which certainly the Catholic congregations of Bavaria are not prepared. At Heidelberg it was said that this programme was openly supported by Herr Anton and voted altogether premature by the assembly, or, rather, beside the question of vindicating the liberty of the Church against the Vatican decrees. At the opening of the meeting to-day Von Schulte announced that these reports were totally without foundation—not only was the programme not discussed at Heidelberg, but it never was communicated to Dr. Anton until he saw it in the papers. However, Dr. Anton, whether he is prepared to abolish celibacy and the auricular confession, is very resolute in his war on Rome, and wished for still stronger expressions of repudiation, demanding them in the name of the principles of his party in Austria. Dr. Reinckens, on behalf of the committee, explained that the resolution only recognised a primacy such as appeared to exist in the early ages of the Church, no Sovereignty, and as to Josephinismus, declined to bind the Old Catholics to adopt it, which, like the Papacy itself, was an innovation of modern date. The meeting, on a division, stood by the committee by a large majority.

A more important discussion arose on the third section:—"In co-operation with theological science, we struggle for a reform in the Church, which in the spirit of the old Church shall remove its modern defects and abuses, and in particular shall satisfy the just wishes of the Catholic people to exercise a regular participation in Church management. We declare that the Church of Utrecht is unjustly reproached with Jansenism, and that between us and that Church no difference of doctrine exists. We look forward to a union with the Greek and Russian Church, the separation of which has arisen from insufficient reasons, and is not grounded on any irreconcilable differences. Pursuing the desired reforms and the path of science and progressive Christian culture, we look forward to a gradual reunion with the other Christian confessions, especially with the Protestant Churches and the Episcopal Churches of England and America."

The first paragraph of this section occasioned some animated discussion as to the exact wording of it. The whole section was of especial importance as being a declaration of the Old Catholics which indicated a positive policy for future application. The first paragraph declared the one constructive principle to which Dr. Döllinger has pledged himself hitherto, the assertion of the right of the laity to participate in Church affairs. It was proposed to make this still more express, the speakers referring to the recent assembly of Catholic societies at Mainz. These laymen participated in Church affairs, discussing all sorts of questions under the presidency of the bishop; but such a participation was hardly what the Old Catholics wanted. The committee defended themselves by appealing to the words, "the spirit of the old Church," which, they contended governed the whole sentence, and with a slight modification their proposition was adopted.

On the discussion of the second paragraph coming on, Dr. Döllinger was called on to speak, and it was a remarkable evidence of the general character of the assembly that when he arose very few seemed to recognise him. No one is more universally known in Munich, but these earnest six hundred men were not from Munich, but from all parts of Germany and from foreign countries, and were anxious to have a good look at the famous man whom they came to support. The labours of the last few weeks have told upon him, and he hardly looks as fresh as when he returned from his retreat at Starenberger See. His speech was a short and pithy explanation of the reason why a special paragraph had been allotted to the Church of Utrecht, and had direct bearing on the dealing of the Papacy with the Catholic congregations in England. This small Catholic congregation in Holland claimed the rights of a church to have bishops of its own, &c., but the Roman power maintained that it was only a mission church—that is, a church to be ruled by agents sent from Rome, not by a hierarchy clothed

with episcopal rights. The Dutch congregations would not yield, and the Curia charged them with Jansenism. This question of the power of Rome to consider scattered congregations entirely dependent on her was exactly the question which affected English Roman Catholics. Up to 1852, the English congregations of this communion were governed by vicars apostolic, not by bishops. In 1852, it was supposed that the English episcopacy, as Rome understands it, had been restored by the action of that power. One of the facts which Mr. Ffoulkes brought out in his controversies with Archbishop Manning, before his return to the Church of England, was, that this creation of bishops in England was only made with certain reservations, which left them little better than vicars apostolic. This church in Utrecht, continued Dr. Döllinger, was a small one, consisting only of about 5,000, but it consisted of men devoted adherents to Catholic doctrine, who had maintained episcopal right during more than a century against the aggressions of Rome. The reproach of Jansenism was a mere fabrication, in order to discredit a congregation who had proved such sturdy opponents of Roman usurpation. They had now expressed a wish to co-operate with the Old Catholics. The assembly, which had risen to its feet on the appearance of the renowned theologian, now rose again as he sat down, and greeted him in German fashion, with a loud *hoch*, waving hats in the air. Dr. Döllinger rose again and bowed his acknowledgments, and the discussion proceeded.

On the paragraph in reference to the Russian Church we had a very interesting discourse from Dr. Ossinini, from St. Petersburg. He announced himself as a member of that Church, the only non-member of the Latin Church probably in the room. He referred to the well-known history of the Council of Florence, and assured the assembly that the *filioque* and similar difficulties might be got over. The real difficulty to the Eastern Christians was the absolute power of the Papacy; were that once limited, the path to union would be immediately opened. A violent and at one time formidable discussion arose on the last paragraph. It was proposed to insert before the word Protestant the word *Deutsch*, inasmuch as express reference was made to the Churches of England and America, and it was contended that the German Protestant communions stood in more immediate relations to the assembly than the Episcopal Churches of England or America. The committee objected to the introduction of the word German before Protestant, as limiting their invitations to co-operation to Germany, and thus excluding Hungary and France, to say nothing of Austria and Sweden. It was evident, from the discussion that ensued, that the strong political feelings which mark North and South Germany were at work in the assembly. Various counter-propositions were made by the committee, and at length the matter was, with much difficulty, settled by the omission of any reference to the national character of the Protestant Episcopal Churches.

The section concerning the education of the clergy was altered as follows:—"We regard the artificial exclusion of the clergy from the intellectual improvement of the country, which exerts such great influence on the education and moral training of the people, as highly inappropriate." There was also a discussion on the separation of Church and State. The programme was finally adopted, with certain modifications. The evening sitting was devoted to the question of forming and maintaiuing Old Catholic congregations.

The first public meeting of the Old Catholics in the Crystal Palace on Saturday, was numerously attended, 6,600 tickets having been issued. Fathers Hyacinthe and Van Tel, of Utrecht, were among the speakers. The former received quite an ovation.

In the private sitting of the Congress, a motion for the formation of associations for the continuation of the reform movement, as well as the proposal of Herr Schulte for the formation of communities, were unanimously adopted. Herr Zirngiebel moved the appointment of a standing committee, with unrestricted powers of inquiry. The proposal of Herr Schulte demands, among others, the institution of spiritual care wherever necessary. It declares that during the present spiritual destitution individuals are justified in certain cases to call on forein bishops for the exercise of episcopal functions, and demands likewise that regular episcopal jurisdiction be established as soon as the proper moment for such a measure shall have arrived. The Assembly was informed at the close of the sitting that, with the sanction of the magistrates, Divine service would be held next day in St. Nicholas Church.

At the final public meeting of the Old Catholic Congress on Sunday the principal speakers were Herren Reinckens, Stampf, Targermann, and Michelis. On account of the lateness of the hour the programme of the Congress was not read. Herr Schulte, after calling for cheers for Dr. Döllinger, resigned the presidency to Chief Justice Wolff, who closed the meeting with a "hoch" for King Louis. During the proceedings numerous telegrams were received conveying congratulations to the Congress.

Strossmeyer has forwarded a message to Dr. Döllinger, in the course of which he says "he honours him as he would his own father."

The parish priest of Nuremberg has excommunicated a number of subscribers to an address to Dr. Döllinger. Several Government officers are among the persons who are excommunicated. The priest seems to have been in a great passion when he made the announcement of the excommunication. "These Döllinger men," he cried, "are worse than Protestants and Jews."

A great sensation has been produced in Hungary at the revival of the old custom "*ad audiendum verbum regium*" in the case of a Hungarian bishop. This prelate, the Bishop of Stuhlweissenburg, published the resolutions of the Œcumenical Council and the Papal decrees relating to them, in his diocese, without the Emperor's permission, and he was accordingly summoned to Pesth to be solemnly reproved for his conduct. He was received in the Prime Minister's palace by all the Ministers in full Court dress. Count Andrassy, who represented the Emperor on the occasion, informed the bishop that he had received an autograph letter from His Majesty, announcing that the bishop's conduct had met with "the Royal disapprobation and displeasure." The Count added that he was commissioned to convey to the bishop "the Royal rebuke," and to express hope "that he will pay due respect to the laws and to the orders of His Majesty in future."

DIOCESAN CONFERENCES.

During the past and the present week parochial meetings have been held throughout Wilts and Dorset to choose laymen for the election of members to the Salisbury Synod. The discussions which have arisen afford striking evidence that there exists a strong feeling of opposition to the proposed synod. Some of the Evangelical clergy have declined to convene meetings, and thus several parishes will be unrepresented. The Rev. Henry Moule, vicar of Fordington, near Dorchester, expressed, on Tuesday evening, the feelings of a large portion of his party. He thought the clergy would not be fairly represented, that three-fourths of them would not have a voice in the matters discussed. Referring to the successful conferences held in the diocese of Norwich, as reported in the *Times*, he expressed approval of the system of having different centres, all the clergy being adequately represented, but he objected to the form of the proposed synod.

The Bishop of Salisbury has replied to the protest adopted at the Weymouth meeting, objecting to the plan of the synod. The resolution urged that, being based on the "elective," instead of the "collective," principle, the scheme would fail to gain the sympathy of the general body of Churchmen, occasioning much strife and jealousy, and that in order to obtain a fair representation of the various parishes each parish should be represented by its own clergy, churchwardens, and elective laymen. Bishop Moberly expresses his hope that "besides taking part in the election of nine lay synodsmen, the two elected for each parish will regard themselves as members of the ruridecanal meeting. By this means every parish will be represented. All the clergy and two elected laymen from each parish will have the opportunity of expressing their sentiments on important questions relating to the diocese; and there will be a central body for the practical conduct of such work as the law leaves open to the voluntary agency of Churchmen with the bishop." In another circular to the rural dean, the right rev. prelate says by this means "no part of the diocese will be, even in appearance, excluded." He regrets it had not been earlier declared, so that "the one or two parishes which have declined to proceed to election might have decided otherwise, and taken their part in what is honestly intended as a vigorous and large-hearted effort to improve the work of the Church in the diocese of Salisbury."

The Bishop of Ely has given notice of his intention to hold conferences of the clergy and laity for the four archdeaconries of the diocese, during the month of October. The laymen will consist of the churchwardens and not more than four members of the Church of England from each parish. The object of these conferences is to establish a machinery by which the members of the Church within the diocese, both clergy and laity, may meet together to take counsel and encourage each other to good works, at the same time insensibly moderating such separate action as might lead to dissensions and divisions among themselves.

BISHOPS IN THE KIRK.

The Bishop of Winchester explains his proceedings at Glengarry Kirk in the following letter, addressed in reply to one sent him by Dr. Mackness, of Oxford:—

Raby Castle, Darlington, Sept. 18, 1871.

My dear Sir,—In reply to your letter, I beg to explain to you that the service referred to was a mission service, there being no English service in the village that day, and many strangers and others. It had, of course, nothing to do with the orders, &c., of the Presbyterian body. The kirk, as a building, was offered for an English bishop's service in it, and accepted readily by me. I believe that I did what St. Paul did at the place where prayer was wont to be made. Nor can I conceive that such a mission service has any tendency to increase the difficulties of our beloved sister the Church of Scotland. What I did met with the full approval of the Primus.

I am, ever sincerely yours,
S. WINTON.

According to the *John Bull*, the service consisted of a selection from the prayers in the Prayer-book, two lessons, hymns, a sermon, and a concluding prayer, extempore. In the evening the bishop said Evensong in Mr. Ellice's dining-room. No explanation has been given about the ministrations of the Archbishop of York in the same pulpit the following Sunday.

Archdeacon Denison writes on the subject to the *Telegraph* as follows:—

With reference to your article of Saturday last, let me say, first, that I know of no means whereby an archbishop or bishop may be brought to trial before a court of law for offence against the law of "this church and realm"; this is a privilege reserved for "the inferior clergy." Second, that out of what you call "this High land fling" good map come, as out of evil good does not unfrequently.

There is an end after this to the ridiculous and indecent spectacle of prosecutions of clergy by bishops, or with consent of bishops, for alleged breaches of the law of the land before courts of law. Archbishops and bishops can hardly do such things as we have just seen done in Scotland, and proceed the next day to send "letters of request" to the Court of Arches that one of their brethren may be tried for breaking the law.

It may, however, be as well for archbishops and bishops to consider a little that, by conducting the worship of a Presbyterian chapel, they forfeit their own claim to the exclusive privileges, endowments, and position of a bishop of the Church of England.

A correspondent of the *Times*, who says he is both an English parson and a Scottish laird, calls attention to the fact that the recognition of a non-Episcopal Church (supposing that there has been any such recognition in what has lately been done at Glengarry) is nothing new on the part of English prelates, though in these days of high sacerdotal claims it may appear so. "The prelates who have been setting such a good example in Scotland are merely acting in the spirit manifested by the whole Episcopal bench in the year 1836, when Archbishop Howley and his brethren sent a letter to the Moderator and ministers of the Church of Geneva congratulating them on the tercentenary of their Reformation."

Another correspondent—"John Knox, Jun."—applies the subject to the question of religious services in the army. He says:—

At five different stations in England I have been compelled to worship in school or recreation rooms, while at all these stations there were military chapels, built with the public money, consecrated to the exclusive worship of the Church of England. I am sanguine that the prelates of York and Winchester, acting on the principle of reciprocity, will now exert themselves to extend to us Presbyterians in the army the same privileges which they themselves enjoyed at Glengarry, by throwing open these consecrated chapels to our use. At our station we have to worship in the recreation room, the minister's pulpit standing side by side with two billiard tables, and sometimes I seem to hear the click of the balls during the most brilliant parts of his discourse. The Rev. Donald Cameron took pity on his Episcopalian parishioners; will not Drs. Thomson and Wilberforce take pity on us Presbyterians in the army, and admit us to the enjoyment of the same privileges as our English comrades!

THE BURIAL QUESTION.

The following is from the letter of "An Unchristened Christian" in the *Bury* (Lancashire) *Times*:—

Mrs. Valentine, a poor woman living at Besses, having a child sick and likely to die, sent to the curate of the parish to come and baptize it. The curate was away from home at the time; when he reached the house the child was dead. He expressed his regret at having been too late, and intimated that, inasmuch as the little one had died unbaptized, the burial service could not be read by him over its remains.

The body of the pure and innocent infant, whose spirit, unpolluted by the world, had been called away by God in a state of sinlessness, was accordingly put into the parish burial ground at Stand Church, without any religious service having been performed. It was "buried like a dog."

If the body in question had been that of a vile person, such as an adulterer, a thief, or a murderer, who had been baptized, it would have been laid in its last resting place with the solemn service of the Church of England read over it; but because it was the body of an innocent child that had not been baptized, the mourners' feelings were outraged, and they were deprived of those words of consolation and hope which are so welcome to the ears of the bereaved.

I shall be told that what was done was *according to law*. These parish priests, who are dressed in a little brief authority, are fond of sheltering themselves behind the law whenever it suits their purpose to do so; when, however, the law is disagreeable to them, they find it easy enough to set it aside. Look at the way in which the law, as laid down in the Purchas judgment, is being defied by men who would not deposit the body of an unbaptized child in the earth with the appointed service of their Church, because they say that to do so would be illegal. They forget that the highest of all authorities has said, "I will have mercy, and not sacrifice," or they would perceive that the law of humanity, which directs us to show sympathy for our fellow-creatures in their bereavements, is higher than any law such as they seek to shelter themselves behind.

But I deny that it is the law that the body of an unbaptized infant should be buried like a dog. The burial service set forth in the Book of Common Prayer may not be read; though I doubt whether any clergyman would be punished if, in the abundance of his charity, he read the service in question on the occasion of the funeral of an unbaptized person. But though that particular service may be forbidden at such a time, another service may be conducted which will give comfort and peace to the mourners in their season of sorrow. All clergymen are not like the curate of Stand. Some are in the habit of burying the bodies of unbaptized persons in a decent and Christian manner. A vicar in Bedfordshire makes a practice of offering prayer by the grave side under such circumstances; and a vicar in Suffolk reads the Litany and the Burial Service chapter in the church, and then goes with the funeral party to the grave, as one of them, and says a few words of exhortation and comfort, and then offers prayer. Why cannot other clergymen do the same? Whether our departed loved ones have been baptized or not, our hearts are wrung with grief when we are bereaved of them; and at such times mourners need to be reminded of the hopes and promises of our blessed religion. The clergy who refuse to take part in any service on the occasion of the funeral of an unbaptized person, lose a valuable opportunity of speaking words that need to be spoken, as well as trample on the feelings of their bereaved fellow-creatures.

Though the Church of England insists on a person

being baptized before his body can be buried according to the form laid down in the Book of Common Prayer, the law recognises as valid, baptism, by whomsoever performed. It is not necessary, in the case of a sick child, who is in danger of being buried like a dog, that a clergyman should be hunted for until he is found. Any person can baptize. If a child have water poured (sprinkled) upon it, these words being spoken, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost: Amen"—it does not matter by whom the ceremony is performed. Whether father or mother, brother or sister, doctor or nurse practise the form of baptism, the friends of a deceased person so baptized can claim, as a legal right, the burial service of the Church of England to be read over the corpse.

One practical result of the want of Christian feeling of those clergymen who refuse to read any service at all over the bodies of unbaptized persons when they are brought to them for burial, will be to intensify the determination of the people to amend the present burial laws; so that in England, as they do in Ireland, the ministers of different denominations may officiate in the parish burial-grounds. When that amendment takes place, a Dissenting minister will be able to conduct a funeral service in all cases when the conscience of a Church of England clergyman is too tender to enable him to do it, though it is not too tender to prevent him from outraging the feelings of bereaved relations.

The following is an extract from a letter on the same subject by the Rev. H. Percy Smith, vicar of Great Barton, which appeared recently in the *Daily News*:—

On Wednesday last I adopted a course with which the Baptist parents of an unbaptized little girl were abundantly satisfied. I invited the mourners to the church, and read the Litany (which contains so many petitions at such a time), and the Burials Service chapter, the body of the child having been brought into the church. After this, in a non-official capacity, and wearing an academical gown, I accompanied the mourners to the grave, and spoke a few words, followed by a short prayer. If the law will not bear us out in this prayer, &c., at the grave, then let the Litany and the chapter be followed by a few words spoken to the mourners in the church, one or more collects, and the blessing. (This form is very common in the case of Lent or Advent lectures.) The interment would then follow, performed, if silently, yet tenderly and reverently, the clergyman being present as a friend. Surely this is legal; and a proof that a clergyman, bound hand and foot by the present law, desires to do his utmost to meet the difficulty.

SEIZURE FOR TITHE-RENT CHARGE.

The *Liverpool Mercury* has published the following letter from Mr. Henry Crosfield:—

May I request the publication of the following illustration of the mode by which the English Church Establishment is kept up in this, the 19th century of the Christian era?

The Ecclesiastical Commissioners having made a claim upon me for rent-charge in lieu of tithes, amounting to 18s. 11d. (due, I believe, to the Bishop of Chester), and I being unable to pay towards the maintenance of a Church with whose services and teachings I conscientiously disagree, their agent came to my house three days ago and carried away with him thirteen of my silver spoons to satisfy their said claim and charges thereupon.

Now, I do not seek to occupy your space by any complaint of their action in the matter; they probably regard it as their duty, and certainly they are within their legal rights. But believing that passive resistance is very effectual towards pulling down the strongholds of injustice, I want to try to induce more of my Nonconformist fellow-townsmen to adopt this method of protesting against the infringement upon their religious liberty which is practised in the enforcement of tithe-rent charge. Some, I believe, hesitate to do so from an idea that the rights of property are involved; and thus they continue, though very reluctantly, to pay this impost.

The property in tithes, however, can only rest on a similar foundation to that of the revenues of the Irish Church and of Church-rates, both of which we have seen to disappear before the advancing intelligence of the age; and I feel very confident that if the great bulk of the Dissenting body in England would firmly decline any longer to contribute towards the support of the Church Establishment, and would submit patiently for a while to the legal consequences of such a refusal, the collection of the tithe rent-charge would be rendered so onerous, and the attention of the public would be so thoroughly aroused to the injustice of a system whereby the cost of supporting one religious sect is thrown upon the whole community, that the abolition of this blot upon the full religious freedom of the nation, which is sure to come sooner or later, would be greatly accelerated.

In the hope that this subject may receive more consideration from the Nonconformist body generally,

I am, respectfully,
HENRY CROSFIELD.

Oaklands, Aigburth, Liverpool,
9th mo. 18th, 1871.

This letter has provoked a voluminous correspondence, for only a small portion of which our contemporary is able to find space. The great majority of the letter-writers, says the *Mercury*, "range themselves on the side of Mr. Crosfield, and express their agreement with ourselves in regarding the exaction of church taxes from those who conscientiously object to pay them as a great wrong. But not a few of our correspondents take an opposite view, basing their hostile criticism on opinions which in several instances are too illiberal to call for serious notice. 'A Layman,' who evidently cherishes the notion that whatever is is right, defends the act of the bishop's agent on the plea that the tax demanded is a legal one, and that it is the duty of all religious sects, without any distinction whatever, to pay the Church her dues as willingly as they pay their rents or their poor-rates Another correspondent, 'J. S. H.,' has more sympathy than 'A Layman' with Dissenters who conscientiously object to be mulcted for the support of a State-Church, and would relieve them from their liability, and so save the Establishment 'from a repetition of scandals which are bringing her into disrepute with Nonconformists, and paving the way for her divorce from the State.' Another correspondent, Mr. William Gibson, seems think it a sufficient answer to Mr. Crosfield's complaint that vice and immorality are deluging the land, and therefore it is not the time to grumble at money paid for religious uses. We dare say Mr. Crosfield and those who think with him would be about the last people in the world to grumble at money paid for religious uses. What they grumble at is that they are called upon to pay money for religious uses which they do not approve, and perhaps Mr. Gibson would be inclined to do the same if put to the test. It is certainly surprising to find that one who believes so enthusiastically in the self-supporting power of the Church should uphold tithes as though they were necessary to her existence. As for 'A Wesleyan Methodist,' he surely by some mischance must have got out of his proper religious sphere. A man who thinks that the Church of England is as much entitled to a share of public taxation as the army or navy, who admires more and more the forbearance and majesty of the Establishment, and who has become disgusted with Dissenting bigotry and intolerance, ought at once to enrol himself amongst the most churchy of Churchmen, with whom his views would be more likely to meet with acceptance than they are in his present company. Our contemporary adds:—

The question, after all, is not so much whether tithes are legally right, as whether they are morally justifiable. Into the history of tithes we need not enter. No doubt they date from the very earliest times, but the purposes they served and the social conditions of the country were altogether different to those which exist now. Originally entirely in the hands of the Church, a fourth part was appropriated to the poor, a second fourth to the maintenance of the church fabrics, and the remainder was divided between the bishops and clergy. On the score of antiquity, therefore, and of strictly legal right, tithes hold an unassailable position. But it often happens that things which are both ancient and legally right cannot with expediency be maintained. Church-rates were legal enough, but the popular feeling against them grew to be so strong that the Church was compelled to abandon the power of making the charge compulsory. In matters of this kind it is useless for the upholders of an obnoxious impost to say that the law gives the power to levy it, and think that settles the question. Such men as Mr. Crosfield, and those who think with him, look at the purposes to which the money is to be applied, and conscientiously decline to become supporters of a religious body from which they differ. They do not dispute the legality of the claim; they simply refuse, on moral grounds, to help to maintain an Establishment with which they disagree. It is to this extent that they offer the passive resistance exhibited by Mr. Crosfield; and there can be little doubt that, if his example were largely followed, ecclesiastical tithes would before long become things of the past.

BIRMINGHAM AND THE ROMAN CATHOLIC WORKHOUSE CHAPLAIN.—At a meeting of the Visiting Committee of the Birmingham Board of Guardians on Friday, to which the above question had been referred, it was decided not to agree to the request of the Rev. Mr. O'Hanlon, Roman Catholic priest, to be paid 40*l.* per annum for attending the Roman Catholic inmates of the workhouse, and performing religious service. The Catholic party have threatened, in the event of the application being refused, to withdraw Roman Catholic children from the workhouse and send them to the Catholic Industrial School, and compel the guardians to pay for them.

PUTTING ON THE SCREW.—The parish of Newington, Surrey, is in consternation; after a lapse of some twenty years a raid is made upon all the house and land proprietors for tithes, and no one seems exactly to know what to do. The matter has, however, been referred to the General Committee of the Newington Vestry, from whom, as owners of considerable property, a large demand has been made, so that the matter will no doubt be soon set at rest somehow. Surely with Church-rates in St. Olave's and St. John's, also in St. Saviour's and Christchurch, with a rector's-rate in St. George's, it only wants the resumption of tithe-paying in Newington to prove the South Londoners to be a long-suffering set of people.—*From a Correspondent.*

CLERGYMEN'S VOTES.—In the Revising Barrister's Court at Portsmouth, on Saturday, claims by several clergymen of the town for votes for the county, in respect of the pew-rents in their churches, were made, it being contended that such rents were, so long as a clergyman held the incumbency, as much a freehold as a private gentleman's estates. The Barrister (Mr. Woodford Ffookes), however, disallowed them, stating that no legal assignment of pews, beyond those for the clergymen's families and servants, had been pointed out to him, and out of those pews the clergymen derived no profits. The vicar of Milton, a district of Portsmouth, claimed in respect of the churchyard, the rev. gentleman receiving the fees for burials, amounting to more than 40s. a year. This claim was allowed.

THE PROTESTANT FREE CHURCH OF FRANCE.—The following is an extract from a circular just issued by the committee formed for promoting a union of the Evangelical Churches of France:—"To our Sister Churches in France and Abroad,—The Twelfth Synod of the Union of the Free Churches of France is to be assembled at Mazamet (Tarn) on the 19th of October. We invite our sister churches to send as numerous a deputation as possible. We desire that this assembly should be a grand conference of those who may be called the true friends of France—of those who understand, on the one hand, that she can be regenerated by the Gospel alone; and, on the other, who are convinced that the truth of that Gospel can become truly efficacious only when freed from all bonds imposed by human power. If we have been always happy to see amongst us the deputies af our sister churches, by whose presence and counsels we have ever been so greatly encouraged and strengthened, their visit to us at the present time is still more necessary to us, after the unparalleled events through which we have lately passed. Come, then, brethren, well beloved, to confer with us as to the means of raising our people."

CIVIC GRANTS TO DENOMINATIONAL SCHOOLS.—At the meeting of the Common Council last Wednesday, the court, on the recommendation of the Finance Committee, declined to make a grant of money to St. Ann's Society, assigning as an only reason that nothing definite was yet known as to the intention of the Charity and Endowed Commissioners and the London School Board with regard to it and similar schools. This, however, elicited protests from Mr. Deputy De Jersey and others, who dwelt on the state of things which would exist if all subscribers to school charities withdrew their support on such grounds. Mr. Medwin and Mr. Deputy Stapleton considered, on the other hand, that caution was absolutely necessary in the present uncertain condition of affairs with regard to schools, and remarked that it would be entirely due to the action of the commissioners if the usual streams of private philanthropy and public charity were in time dried up. [The Corporation has been wont to vote some thousands yearly in aid of schools, but this is the second time lately that they have declined to aid schools on the ground that they do not know what the Government is about to do with them, and from the apprehension that their endowments may be misapplied and devoted to denominational objects.]

Religious and Denominational News.

The Rev. SAMUEL MANN has accepted an invitation to the pastorate of the Baptist Church, Blockley, recently under the care of the late Rev. C. J. Middleditch, and will commence his labours there on the first Sunday in October.

The Rev. J. Baldwin Brown has been elected to fill the vacancy caused by the retirement of Rev. Dr. Spence, as one of the Merchants' Lecturers. The weekly lecture, which has been suspended during the months of August and September, will be resumed on the 10th of October, when Mr. Binney is expected to preach.

BOXMOOR.—Boxmoor Chapel was reopened on Sunday last, after having been cleaned, repainted, &c. at a cost of about 40*l.* Special sermons were preached by the pastor, the Rev. H. C. Leonard, M.A., the morning subject being "A Prosperous Church," and the evening subject, "The Sin of Schism," a subject made locally interesting by what had recently been said by an incumbent in the parish on the opening of a new church. Collections were made at the close of the services, which amounted to about 30*l.*

AGRICULTURAL HALL SERVICES.—These services for working men on Sunday afternoons from 3.30 to 4.30 continue, under the conduct of the Rev. Thain Davidson, as crowded as ever. Last Sunday the Rev. G. M. Murphy conducted the service and delivered the address from Peter's prayer, "Lord, save me," and a letter was read from Father Gavazzi, promising a service on his return from Rome. Next Sunday concludes the third year of the series, and the Rev. R. Maguire, of Clerkenwell, will officiate.

OPEN-AIR MISSIONS.—The monthly conference of the members and friends of this mission was held on Monday evening, in the hall, Red Lion-square, Holborn. The subject for conversation was "Tract distribution," which was opened by Dr. G. H. Davis, secretary of the Religious Tract Society, who presided. Various valuable reports were presented and suggestions made for the more efficient prosecution of this branch of the work. The secretary stated that during the past five months the mission had circulated 428,000 tracts, hymns, and Scripture cards.

PREACHING AT THE ROYAL EXCHANGE.—The open-air services on the steps of the Royal Exchange were brought to a close for the season on Sunday last, after having continued uninterruptedly every Sunday afternoon for six months. Mr. G. Kirkham, secretary of the Open-air Mission, had charge of the meeting, which was rendered specially attractive by Mr. Orsman's Golden-lane Choral Classes, who led the singing. The preachers for the season have included not only ministers and missionaries, but members of Parliament, merchants, barristers, surgeons, tradesmen, and working men, and have been ably superintended by Mr. Thomas Walker, the London city missionary of the district.

ACCRINGTON.—When the Blackburn-road Baptist congregation, in the town of which the Rev. Charles Williams is the pastor, erected their handsome day and Sunday-school in Willow-street, some five or six years ago, it was contemplated in the course of a few years to erect a chapel adjoining, land being taken for that purpose. This intention is now likely

to be realised. In response to circulars sent out, it was found that of the sum of 5,000*l.* which was sought to be raised, upwards of 4,300*l.* was guaranteed. It has been decided that the chapel shall be in the Gothic style of architecture. There are four or five plans of beautiful structures before the sub-committee, who will recommend one to the general committee for adoption, after which the work will be proceeded with. The amount realised is a very fair test of the success of the voluntary principle, and stands out rather conspicuously as the most noble effort made in Accrington for the erection of a place of worship.

HUNGERFORD.—On Friday week well-attended services took place at Hungerford in connection with the recognition of Mr. W. A. Bevan, late of the Bristol Congregational Institute. The Rev. A. Johnson (Upton) was chairman on the occasion. The Rev. J. Wood, of Reading, delivered the introductory discourse; the Rev. E. W. Shalders, B.A., of Newbury, asked the usual questions; the Rev. E. J. Hartland, Principal of the Bristol Institute, delivered the charge to the minister; the Rev. J. A. Harrison, Ramsbury, offered the concluding prayer. There was a public service in the evening, when the Scriptures were read and prayer offered by the Rev. E. S. Bayliffe, B.A., of Marlborough; and a sermon to the people was preached by the Rev. J. F. Stevenson, LL.B., of Reading.

CLAYLANDS CHAPEL.—Within the last few weeks, Claylands Chapel, Clapham-road, so long the scene of the ministrations of the Rev. Baldwin Brown, has undergone great internal alterations. The expense of the alterations ranges near 900*l.*, and of this sum a third was raised by the congregation, left a mere skeleton at the removal to his new chapel at Brixton, but now increasing and consolidating under the pastorship of the Rev. John Forster. The congregation have hitherto had no extraneous help, save from a few of their old friends now settled at Brixton. The chapel was opened on Sunday week, when sermons were preached by the pastor, and the collections at the doors produced the handsome sum of twenty guineas.

PROGRESS OF THE WESLEYAN METHODISTS.—The *Methodist Recorder* publishes an article, accompanied by some statistical returns, showing the progress of Methodism since Mr. Wesley's death. The object aimed at is to show that, though there may have been occasional periods of retrogression, the general tendency has been in the direction of progress. It is rather a remarkable fact that the first decrease in the membership was reported to the last conference which Wesley attended. This decrease was rather a startling one, amounting to about one-seventh of the entire number of members. When Wesley died, in the year 1791, he left a membership of 58,600. The eighty annual returns which have since been published show sixty-three years in which an increase has been reported, and seventeen in which there was a decrease. The last fifteen years have witnessed an increase of members greater, with one exception, than any similar period in the history of Methodism. The last increase occurred seven years ago, since which time the net annual accessions have amounted in all to about 18,500.

STOCKWELL ORPHANAGE.—The annual meeting of the friends of this institution, established by the Rev. Charles Spurgeon, was held Wednesday, Sept. 20th, and was numerously attended. Mr. Spurgeon occupied the chair, and met with a most hearty reception, being his first appearance at the institution since his late severe illness. Mr. Charlesworth said the report stated that there were now 186 boys in the Orphanage, and that the number would be augmented to 200 by the end of the current year. The election of the children not being by the votes of subscribers, but by the trustees, the strictest impartiality was observed in considering the claims of the applicants, who were largely in excess of the accommodation, and the most distressing cases had the first attention. There are at present twelve sons of deceased preachers of the Gospel in the institution. The total receipts for the past year, including the balance of 1,010*l.* brought forward, and 4,644*l.* donations, had been 6,856*l.* 6s. 7d., and the expenditure, including 450*l.* transferred to the foundation fund, has been 5,743*l.* 5s. 8d., leaving a balance of 1,113*l.* 0s. 11d. The sum invested for the foundation fund was now 25,608*l.* The Rev. J. Forster, A. Mursell, T. B. Stevenson, &c., took part in the meeting.

SUSSEX HOME MISSIONARY SOCIETY.—On Thursday last the annual gathering of evangelists and friends of the above society at Ore-place, Hastings, took place under the most favourable circumstances. This was the fifth occasion upon which Mr. and Mrs. Spalding have most generously entertained a party of about forty friends, and in a very agreeable manner brought into closer contact some of the most liberal supporters of this valuable society, and its most devoted band of agents. The day was fine, and about eleven a.m. the company began to assemble. The beautiful gardens and grounds were thrown open, and two p.m., the dinner hour, soon arrived. The schoolroom, which has been enlarged during the past year, and greatly improved by the addition, was ornamented with flowers and most appropriate texts. The tables were spread with choice viands and delicious fruit. After the repast, Mr. Spalding, in a few words most appropriate to the occasion, warmly welcomed his guests. Addresses were delivered by the Revs. J. Macfarlane, B.A. (of Maidenhead), George Carr (Presbyterian), W. Barker, (Baptist), R. Hamilton, J. Griffin, and Messrs. Stevens, Smith, Snell, Parracott, and Lock. The chairman regretted that the time had gone, or he should have asked the Rev. S. S. England, H. Stewart, W. Porter, A. Foyster, Messrs. Hounsom, Friend, and many others to speak. At the conclusion of the meeting, Mr. Spalding, according to his custom, presented each of the evangelists with a useful book, and after tea had been served the company separated.

THE EAST LONDON TABERNACLE.—The largest building for religious purposes in the East of London was opened on Thursday for the use of the Baptist congregation under the pastorate of the Rev. A. G. Brown, formerly a student in Mr. Spurgeon's College, whose popularity has rendered the chapel at Stepney-green, seating about 900, too small for the purposes of Divine service. The new East London Tabernacle, which will provide sitting accommodation for about 3,000 persons, has been erected in Burdett-road, Bow, at a cost of about 12,000*l.* The frontage is nearly 114ft. in length; the height 60ft., with a turret at either end; and the depth 83ft. The basement contains a school or lecture-hall, 92ft. by 64ft., with class rooms, and ample lavatorial accomodation, with hot-water apparatus. With the exception of the platform, which is 20ft. square, and which is situate immediately over the baptistry, the ground-floor is entirely occupied by sittings. The gallery, which has a minimum width of 16ft., is approached by four broad stone staircases, and the floors and gallery are sustained by elegant iron columns. The span of the roof, which is of the ordinary fir-framed construction, is unusually wide, being upwards of 64ft. in the clear. Externally the frontage towards the Burdett-road has a double range of windows, lighting the schoolroom and the main building, and at about 10ft. from the base there is a string-course, from which rises a colonnade of ten Corinthian pilasters in Bath stone, of which material the dressings and cornices are also constructed. The opening ceremony was presided over by Mr. Joseph Tritton, and the proceedings throughout were of a very enthusiastic character, the building being fully occupied in every part.

LEEDS.—A public tea-meeting was held on Thursday evening in the schoolroom, Belgrave Chapel, to take leave of the Rev. R. McAll, who has accepted a call to Bocking, in Essex, and has now closed his pastorate in Leeds. There was a very large attendance of members of the congregation and friends connected with other churches. Mr. James Neill occupied the chair. In a brief introductory address, the chairman gave expression to the feelings of esteem and honour with which Mr. McAll is regarded by the flock. The Rev. E. R. Conder expressed, on behalf of the associated churches, their sympathy, esteem, and friendship towards Mr. McAll, and was followed by the Rev. W. Best to a similar effect. The chairman then, in the name of the congregation, presented to Mr. McAll an address—beautifully illuminated by Mr. Kerr, superintendent of the Sunday-school—and also a purse containing a hundred guineas. He also, in the name of the ladies of the congregation, presented a valuable dressing-case, bearing an inscription, for Mrs. McAll. Mr. Mark Kerr next tendered a testimonial from the junior scholars of the Sunday-school, consisting of a gold penholder and pen. Mr. McAll, in accepting the gifts, thanked the chairman for the kind manner in which he had given utterance to feelings that seemed not only to be his own, but the feelings of very many that were present. With regard to the condition of Belgrave Chapel and its future, he thought that there were possibilities of prosperity at the present time such as there never had been since the place was built. Addresses were subsequently given by Mr. Reinhardt, the Rev. W. Daughtry, and the Rev. J. K. Nuttall.

NORFOLK CONGREGATIONAL UNION.—The autumnal session of this society was held at Harlston on Thursday, the 14th inst., and was very largely attended by ministers and delegates from the county, as well as by friends interested in its evangelistic work. The business meeting was held in the morning, at which some lengthened discussions took place on several topics of interest to the associated churches, and arrangements were made by which every station receiving aid from the "Union" will be visited by a deputation consisting of a minister and a layman during the year. At three o'clock a cold collation was served in the Corn Exchange, which had been tastefully decorated for the occasion, over which the Rev. H. Dewey presided. At five o'clock a tea-meeting was held in the same building, and at seven o'clock a public meeting, presided over by H. B. Miller, Esq., of Norwich, and subsequently M. W. R. Baillie, to whose energetic exertions, with a few coadjutors, must be attributed to the liberal and cordial manner in which the union was received, and the success of the public gatherings which far outnumbered the most sanguine expectations of all concerned. After an introductory speech by the Chairman, the Secretary, the Rev. J. Hallett gave an interesting *résumé* of the work and position and claims of the society, earnestly commending it to the liberal support of the churches. The Rev. P. Colborne followed in a simple and telling speech on the "Social and Spiritual Elements in Nonconformist Churches." The Rev. T. A. Wheeler then spoke on the "Position and Prospects of Nonconformity in Villages," completely demolishing the theory that for the "rural districts" an Establishment is absolutely necessary if they are not to be left without spiritual provision; and the Rev. W. Tritton followed on "Voluntaryism." Amongst the strangers present were the Rev. G. S. Barrett, B.A., (Norwich), F. S. Basden (Denton), P. H. Davies (Hingham), and Messrs. Grigson (Watton), C. Alexander (Dereham), — Fisher (Yarmouth), N. Delf (Topcroft), E. J. Balls, W. P. Jarrold, W. Hicklinton, and T. Hancock (Norwich), with many others, and a goodly number of ladies, all of whom felt the day to be one of the most enjoyable and profitable description, highly calculated to deepen their interest in the work of the union.

MR. CHARLES REED, M.P., ON SUNDAY-SCHOOLS.—On Tuesday night Mr. Charles Reed, M.P., addressed an audience of about seven hundred people in the Stockwell Baptist Chapel (Rev. Arthur Mursell's) on Sunday-school work. After referring to the fact that whatever duties devolved upon him he never failed to attend to Sunday-school work, and had done so as a teacher almost from his fifteenth year, filling every grade—scholar, teacher, superintendent, and Sunday afternoon lecturer—the hon. gentleman referred to a report just read by the secretary of the Sunday-school connected with that building, and expressed as his belief that no report could tell even a tithe of the work done and the influence exercised in Sunday-schools. He denied the inference to be drawn from a statement which a public speaker had made, viz., that only ten out of every thousand children became professing Christians. The results to the churches of individual schools were mere fragments, but the work had scores of lateral avenues. Thousands of our countrymen who had emigrated were labouring in Christian work abroad, and the improved character of the people generally, through the great influence worked upon them in youth, could not be measured. He recommended as a powerful lever for success, that parents should so speak of teachers as to prompt the highest opinions of their labours in the mind of children; and, what was equally important, to occasionally invite the teachers to their homes, as nothing tended more to put a child on good behaviour and good conduct than the remembrance that the teacher was acquainted with the parent. He spoke of the comparatively great success attending the labours of teachers who had formerly been scholars, as experience taught them children's wants, and the kind of teaching and language required. It had been calculated that about eighty per cent. of teachers had passed through Sunday-schools as scholars, and that those who were sent at the earliest age almost invariably remained connected with them to the latest periods. He urged that teachers should be in close association with the church, and that all members of a church, as soon as they joined, should elect what post of usefulness they should fill—as tract distributors, sick visitors, or Sunday-school teachers—for a young church implied a desire to be useful, and eminent piety must always be associated with eminent usefulness. After appealing to people who did not choose to attend Sunday-schools, urging them, if they possessed any special knowledge, to invite to their own houses for instruction such as were at that critical period of life (fourteen or fifteen years of age) when they felt above the position of scholars among others younger than themselves, and claiming the sympathy of the people with the cause, the hon. gentleman sat down amid loud cheering.

NEWCASTLE-ON-TYNE.—An interesting meeting was held in Bewick-street Baptist Chapel School-room, Newcastle-on-Tyne, on Wednesday, the 20th inst., to take farewell of the Rev. W. Walters, who is leaving for Birmingham. A goodly number sat down to tea at six o'clock. After tea, the chair was taken by Mr. J. Angus, one of the deacons of the church in connection with which Mr. Walters has laboured for about eleven years. Letters of apology for absence and expressive of kind feeling were read from the Revs. Berkley Addison, M.A., vicar of Jesmond; John Lintott, M.A., vicar of St. Stephen's; and T. W. Brown, M.A., of Trinity Presbyterian Church; and addresses expressive of esteem for Mr. Walters and regret of his removal, were delivered by the Revs. D. Lowe (Presbyterian); A. Reid (Congregationalist); W. Bowlan, LL.D. (Episcopalian); A. Norris, of Tynemouth (Congregationalist); W. Hanson, of South Shields; and P. W. Grant, of Darlington (Baptists); and Messrs. J. Bradshaw, E. Cully, and C. Rosevear. Mr. Bradburn presented on behalf of the church, an elegant silver tea-service, which cost fifty guineas, with the following inscription:—"Presented to the Rev. W. Walters, on his retiring from the pastorate of Bewick-street Baptist Church, Newcastle-on-Tyne, Sept. 20, 1871." The Rev. W. Hansom presented on behalf of the ministers of the Northern Baptist Association, a copy of Chambers's Cyclopædia in ten volumes beautifully bound in calf, with the following inscription in the first volume:—

Presented by the ministers of the Northern Baptist Association, Sept. 20, 1871, to the Rev. William Walters, on the occasion of his removal to Birmingham, as a small token of their high esteem of his Christian character, and an affectionate memento of their appreciation of his fraternal intercourse, wise counsels, and valuable services during his eleven years' ministry in Newcastle-on-Tyne.

Mr. Walters, in the course of a feeling reply, briefly reviewed his work in Newcastle. During the period of his ministry there, the debt of 1,450*l.* had been extinguished, the chapel had been twice altered, and its accommodation increased at a cost of 400*l.*, which had been paid. There had been received into the church 441 persons, 278 of whom had been received by baptism. There had also been considerable progress made in the work of the association. In 1861 there were only eighteen churches in the association, now there are twenty-seven, nearly as many churches having been formed

during the ten years as during the previous half-century. He showed by statistics that there had been a corresponding increase in the number of church-members, Sunday-school teachers, and scholars, while for the spread of the Gospel the amount raised in 1862 was only 63*l.* 5s. 9d., and last year it had reached 337*l.* 6s. He had had the pleasure also of aiding in the promotion of various religious and philanthropic objects in the town. Mr. Walters leaves the North with the esteem of a large number of persons both in and out of his own denomination.

ROBERT MOFFAT AT BRISTOL.—The past week has been quite a missionary festival for the Congregationalists of this city, who have been celebrating with even more than wonted spirit the fifty-ninth anniversary of the Bristol Missionary Society. The presence of the great African missionary, Mr. Moffat, who has laboured in Southern Africa for fifty-four years, lent a powerful charm to several of the gatherings. On Sunday missionary sermons were preached in the various Congregational Chapels in Bristol. On Tuesday morning Dr. Parker (of London) preached a sermon at the Clifton-down Congregational Chapel; and on Wednesday morning the annual meeting took place at Arley Chapel, which was presided over by Mr. Samuel Budgett, when able addresses in behalf of missions were given by the Revs. Dr. Mullens and Dr. Parker, while the Revs. Griffith John (from China), C. Jukes (from Madagascar), and Dr. Turner (from the South Sea Islands) gave interesting statements of missionary operations in those regions. The Rev. R. Moffat was present at the meeting, but he did not speak. A public breakfast which took place in the large Victoria Saloon on Thursday was made the occasion of a brilliant gathering. Among the ministers of different denominations present were the Rev. S. A. Walker (Maryleport Church), and the Revs. J. James, R. Glover, G. Penny, and Dr. Gotch. The chair was taken by Mr. H. O. Wills, and after speeches from the Revs. H. Simon and C. Jukes, Mr. Moffat rose to speak, and was received with an outburst of enthusiasm. Premising that he no longer thought in his own language but in that of the Bechuanas, among whom he had laboured for more than fifty years, the venerable missionary in the course of a long and interesting speech depicted his career in Africa, telling some laughable anecdotes of his adventures with the natives. Alluding to the change which came over their social tastes and habits after they embraced Christianity, he remarked that some men believed in civilising and then evangelising, but his experience went directly to the contrary. He might have preached civilisation for fifty years without the smallest result, so pertinaciously did the people among whom he lived cling to their native manners and customs. The one thing that was wanted in Africa was native agency. Referring for a moment to Dr. Livingstone, Mr. Moffat expressed his opinion that the celebrated traveller was still living. Because the communications he sent to the coast had failed, he had given up writing. From the last intelligence it appeared that he was near Lake Tanganyika, and as soon as he received supplies he would return either to Mozambique, Zanzibar, or Congo. He (the speaker) had no doubt about it whatever. From what he knew of the natives, were Livingstone dead information would be received of it. In response to an appeal made by the Rev. U. R. Thomas, a sum of more than 200*l.* was contributed or promised by those in the room in aid of an institution for the training of native ministers to South Africa, which it is Mr. Moffat's aim to establish. With amounts previously promised a total of 605*l.* was made up. Other ministers addressed the meeting. The adjourned meeting was held at the Colston Hall on Friday evening, and the immense building was densely crowded. It was estimated there were 4,000 persons present. Mr. S. Wills presided, and the proceedings having been opened with singing and prayer, (H. O. Wills, jun., presiding at the great organ), the chairman, in a pertinent speech, addressed the immense assemblage. Speaking with enthusiasm of the mission work, he, on behalf of the vast audience before him, welcomed the apostle of South Africa—Robert Moffat. (Loud cheers.) The Rev. J. Morris, in an earnest and telling address proposed the first resolution, expressing their rejoicing in the proofs of the world-wide and lasting adaptation of the Gospel to the wants of man. The Rev. Griffith John (missionary from China), seconded the resolution, and for a considerable time he entertained his audience with incidents of the mission work in China. He believed that China was yet to play a glorious part in the world. They (the mission friends) would do nothing till they had converted China and India. Evangelise the Chinese, and they would evangelise the whole of that region. (Applause.) Their affection for their parents formed a special theme for the speaker to dwell upon, and in conclusion he thanked those present heartily for the welcome they had given him and others, and assured them that he should go back to China (where he hoped to be allowed to die in the mission work) a much stronger man for coming to Bristol and seeing the ardour manifested here among the friends of the mission society. The resolution having been carried, Mr. W. M. Jack took occasion to draw attention to the Moffat Missionary Training Institution to be founded in Africa. In Bristol the contributions already amounted to between 700*l.* and 800*l.*, and he trusted that that night they would reach 1,000*l.* Mr. Mark Whitwell proposed the next resolution. The Rev. R. Moffat, who seconded it, received quite an ovation. His simple telling narrations of his work in Africa were listened to with the deepest interest. Speaking of the influence of the Gospel on barbarous people, after what he had seen over and over again, he said he would be a missionary even were there no heaven to gain and no hell from which to escape, (Great applause.) All that they wanted there was native teachers, and he could not describe to them the joy and thankfulness he felt at the prospect of that being carried into effect. Other speakers addressed the meeting, and the proceedings terminated in the usual manner.—*Bristol Mercury.*

Correspondence.

"BORROWED SERMONS."

To the Editor of the Nonconformist.

SIR,—The subject of Mr. Merrington's letter is a very important one. The practice of borrowing sermons and passing them off as the production of the reader is so disgraceful as to require no comment—no one can for a moment dispute the justice of Mr. Merrington's condemnation. He asks whether the practice is common? I fear there can be little if any doubt about it. Mr. Merrington is of opinion that it points to one of the many evils of the Establishment. It may be so, but I fear, nay, I am perfectly certain, it is by no means confined to the clergy—it would be well if it were. I am acquainted with two cases down here in which the guilty parties are Independent ministers. One of them reads every syllable of his sermons invariably, and having been detected in reading the sermons or large portions of the sermons of others without acknowledgment, there was an attempt made to bring him to book. He did not dare to deny the charge, but being chairman, and insisting upon keeping the chair during the consideration of his own case, he contrived to dodge the question and to evade, indeed, to refuse, any investigation point blank.

The other case to which I refer was not quite so gross, but still a disreputable one.

This bad practice may, as Mr. Merrington says, point to evils in the Establishment, and may be more easy there than among Nonconformists—but does it not in both instances spring from the same lazy and unfortunately extremely prevalent habit of reading sermons? I am convinced it does, and that the most effective way of stamping it out and removing the complaint of tediousness is to discountenance in every possible manner the reading of essays instead of the preaching of sermons in the pulpit. The man whose indolence tempts him to read instead of preach is in great danger of being further tempted to save himself the trouble of thinking out a subject and so digesting it as to be able "preach" with the naturalness and force which he whose eyes are ever on the paper, instead of looking in those of his hearers, will vainly hope for or expect to realise. Another important matter is incidentally noticed in Mr. Merrington's letter, "the importance of the ministry." I do not wish for a moment to undervalue the office or importance of ministers, but I have long been of opinion that, even amongst Nonconformists, there is very much priestcraft and disposition to worship ministers—and, as a necessary consequence, the people leave to ministers much work they ought to do themselves, not exclusive of preaching.

Sir, respectfully yours,
Salford, Sept. 22, 1871. W. W.

To the Editor of the Nonconformist.

SIR,—The letter in your last issue on the above subject, signed "J. G. Merrington," assumes that the practice of "borrowing" sermons is exclusively confined to the ministers of the Established Church. He asks the question, "Is it common for clergymen of the Church of England to preach, or rather read, sermons composed by others, passing them off as their own?" Again, he says, "It seems to me that the subject is important as pointing to one of the many evils of an Established Church." No doubt of it. But is this practice *confined* to ministers of the Church of England? Is it not to be feared that there *are* Dissenting ministers who descend to the same thing? If so, can anything be gained by ignoring the fact? "It is a subject worthy of examination and consideration, for if it turns out to be so, we have, perhaps, the solution of a seeming paradox, that the English, though a religious people, so often complain of the tediousness of the sermons to which they listen." The writer heard a sermon preached by an Independent minister to a large congregation in a town in Sussex, and took notes of it. A while after he heard a popular Baptist preacher deliver the same sermon in the West of England verbatim. Not many months ago, in a town barely ten miles from London, and on a somewhat public occasion, the Independent minister was asked to preach in a chapel belonging to another denomination. He did so, and treated his hearers to one of the late Rev. F. Robertson's beautiful sermons. I myself heard that minister preach a "borrowed" sermon three times over to the same congregation from three different texts. It is to be hoped that the number of Dissenting ministers who are guilty of such a practice is small. But it would be undoubtedly a grave error to suppose that it is confined to the clergy of the Established Church. A little ventilation of the subject might prove a blessing in some quarters nearer home.

Yours sincerely,
AN OLD NONCONFORMIST.
Sept. 20, 1871.

THE ENDOWED SCHOOLS ACT.

To the Editor of the Nonconformist.

SIR,—Most Nonconformists who have ardently supported and are still sincere well-wishers of the present Government, will be reluctant to believe that the unjust and irritating policy exhibited by the Education Department in their recent letters to the Portsmouth, Southampton, Walsall, and Wednesbury School Boards indicate a deliberate intention to deepen and extend the discontent excited by the provisions of the Elementary Fducation Act.

Unfortunately, however, the administration of another Act, scarcely second in importance to the Elementary Education Act, is calculated to produce this conviction.

The Endowed Schools Act passed the House of Commons with the general approval of all parties. It is undoubtedly framed in a liberal spirit, and if justly administered would afford a few opportunities for complaint or remonstrance. The Act, however, entrusts the commissioners with almost absolute power in regard to the constitution of the governing bodies of every school, and it depends mainly, if not entirely, upon the principles upon which these governing bodies are constituted whether the spirit of the Act is violated or observed. Clause 17 provides that—

"In every scheme (except as hereinafter mentioned) relating to any educational endowment, the commissioners shall provide that the religious opinion of any person, or his attendance or non-attendance at any particular form of religious worship, shall not in any way affect his qualification for being one of the governing body of such endowment."

The exceptions are in the case of—

1. Any school which is maintained out of the endowment of any collegiate church or cathedral.

2. Any educational endowment, the scholars educated by which are required by the express terms of the original instrument, which terms have been observed down to the commencement of the Act, to be instructed according to the doctrines of any particular Church.

The exceptions cover a very small proportion of the schools coming under the control of the commissioners.

How, then, are the commissioners interrupting Clause 17 with regard to the great majority of the endowments with which they have to deal?

In nearly every scheme which has been framed, they provide that the vicar or rector of the parish in which the school is situated shall be an *ex officio* member of the governing body. To the election by any representative body of a clergyman as a citizen to the governing body of every endowed school in the country, no objection could fairly be raised, but an appointment as an *ex officio* member by virtue of his ecclesiastical position we cannot but protest as a violation of the spirit of the 17th Clause. The true interpretation of this clause surely is not only that no one shall be excluded from the governing body by reason of his religious opinions, but also that no one shall be selected for that position because he holds a particular form of religious belief. No one would have ventured to propose during the discussions on the Elementary Eeucation Act last year that a vicar or rector should be an *ex officio* member of a school board. How then can a principle which would have been considered monstrous if applied to a school board be just when applied to the governing body of an endowed school?

This provision appears still more objectionable when viewed in connection with the general principles adopted by the commissioners in regard to the governing bodies of these schools.

If the appointment of the parish clergyman was corrected by the election of a majority of the governors on the representative principle, its gravity would be diminished.

In the great majority, however, of the schemes issued, the representative principle, though not ignored, is kept strictly subordinate. As a rule, one-third of the governors, in some cases one-half, are to be co-optative, and several are *ex officio*. This special provision would, therefore, in many cases secure for the Established Church unfair advantage.

Its injustice is still further increased when it is remembered that the Act gives the governorns absolute power to decide the character and extent of the religious teaching in each school. This religious teaching is controlled by no "Time Table Conscience Clause," but may be given at any period during the general instruction of the school, and relief from it can be secured only by an application made in writing. During the last session several schemes containing this provision were laid on the tableof the House. The attention of the Noonconformist members of the House was drawn to them and an attempt was made to arrange for a motion to the Crown to disallow the scheme for one of the largest schools, to which objection would have been taken on this as well as on other grounds. The state of public business at the close of the session defeated the attempt. In order, however, to draw the attention of the House to the subject, Mr. Miall put a series of carefully framed questions to Mr. Forster, to which he received a remarkable reply.

Mr. Miall asked—(1) whether, seeing that in every scheme before the House it was provided that the incumbent of the parish should be an *ex officio* governor of the school to which the scheme relates, the commissioners intended to insert a similar provision in all future schemes; (2) whether such a provision did not violate the spirit of Clause 17, section 1, of the Endowed Schools Act; (3) whether, as in the state of business discussion of the schemes was impossible, they could not be withdrawn until next session.

Mr. Forster replied—(1) that it was not a rule with the Endowed Schools Commissioners that the incumbent of a parish should be *ex officio* a governor of an endowed school. In several instances it had occurred because it appeared in accordance with the wish of the community; (2) the commissioners did not think they contravened the spirit of the Act by such appointments; (3) he declined to withdraw the schemes.

Mr. Forster's answer was of a kind which cannot but tend to deepen the distrust in which he is already held by a large section of the Liberal party. He said, "In *several* instances the incumbent of the parish had been appointed because it appeared in accordance with the wish of the community.* What are the facts? During the last session eight schemes governed by Clause 17 were laid on the table of the House, and in *every one* the objectionable provision occurs, the only variation from the rule being that in one scheme instead of one *two* clergymen are appointed *ex officio* governors. Mr. Forster further says, "it is not a *rule* with the commissioners to make these appointments." It would be interesting to hear Mr. Forster's definition of a rule. I have now before me thirty-seven schemes which have not yet appeared before Parliament, and in thirty-two the parish clergyman is appointed an *ex officio* member of the governing body, and in another, instead of a vicar, an archdeacon appears. Mr. Forster may assure himself that he will not strengthen his own position nor deceive his opponents by means like these.

Unjust, however, as this provision is, the knowledge we have acquired of a few of the schemes shows that the desire to subordinate these endowments to the interests of the Established Church does not end here. In most of the schemes the names of the first co-optative governors are inserted. It is obvious that as the representative governors are in nearly every case a small minority compared with the *ex officio* co-optative members, the religious opinions of the governors first appointed will influence the opinions and policy of the entire board, if not in perpetuity yet for a long time to come. It is, therefore, of considerable moment that the co-optative governors named in each scheme should fairly represent the community for whose benefit the endowment is to be administered. What are the facts? One or two illustrations will suffice.

Chelmsford is a town containing many Nonconformists, probably half the population, and among these are men of worth and ability. In the scheme for the Chelmsford school four co-optative governors are named, *all* of whom are Churchmen and Conservatives. I am informed that the effect of the proposals of the commissioners, as they at present stand, will be to place the school under a board composed exclusively of Churchmen and Conservatives. Again, Essex is a county well-known for the strength of its Nonconformists. Yet, in the Felstead school scheme six co-optative governors are named, *all* of whom are also Churchmen and Conservatives. Again, in the Walsall scheme four are named, all Churchmen and Conservatives.

A detailed investigation of other schemes will, I anticipate, reveal the pursuance of a similar policy in other cases.

The Walsall scheme contains a proposal of a curious kind, which should put Nonconformists elsewhere on their guard. It appears former governors of the school, diverting the funds from their legitimate purpose, built a church at a cost of £3,000. Up to the present time this church has been under the control of the charity. The present body of governors, all Churchmen, propose that the church should be sold, and the proceeds applied to the proper objects of the endowment. The commissioners, however, propose to sever absolutely the connection of the church with the school, and to make a free gift of it to the Establishment. It is impossible to consider these facts, especially in connection with the principles and working of the Education Act, without indignation at the Government whom we must hold responsible for them. It may be urged that our strictures should be directed towards the Endowed Schools Commissioners, and not against the Government. Clause 30 of the Act makes the approval of the Education Department necessary for the completion of every scheme framed by the commissioners. Every scheme passed last session was previously endorsed, "Approved, W. E. Forster." We cannot, therefore, be charged with unfairness if we speak of the policy of the commissioners as the policy of the Government. Can it be doubted that persistence in this policy will lay up for the Government a store of retribution which the first general election will reveal? When the alternatives placed before Nonconformists are adherence to a Government, by whatever name it may be called, and fidelity to their principles, there can be no question as to which alternative they will choose.

Sept. 19. F. SCHNADHORST.

* It would be satisfactory to have the names of the localities where a desire has been expressed to have the incumbent appointed on the governing body. I am acquainted with one town where the appearance of this provision in the scheme for a school is objected to by Churchmen and Dissenters, by Conservatives and Liberals.

THE MASTERSHIP OF EMMANUEL COLLEGE.

To the Editor of the Nonconformist.

SIR,—The Mastership of Emmanuel College, Cambridge, now vacant by the decease of Dr. Gratwicke, was held by its late tenant since 1835, whilst he graduated in 1815. The date of his undergraduate life, and even of his election, takes us back to "former times and former men," when Nonconformists, "*cervi luporum præda rapacium*," were supposed to enjoy perfect toleration in case they were allowed to perform their own worship and teach their own children the belief of their sires, without being harried by prosecutions and haled before magistrates and into prison. "*Fallere et effugere*" was then indeed a rich triumph. The Establishment, however much it might contain sections differing in name—High Churchmen and Low Churchmen—was, in the main, united and homogeneous. No beneficed person admitted the possibility of justice and national advantage being on the side of disestablishment; much less did Church laymen, conspicuous for learning and integrity, profess by scores their desire to see it brought about. The headships of the colleges of Oxford and Cambridge Universities were the nurseries of the bench of bishops, just as their fellowships were the seed-plot for the growth of rectors and of defenders of the faith according to the Thirty-nine Articles, who preferred orders with the *otium* of the Common-room to orders with parochial work. This is now all changed; and as a University Church of England layman, who is convinced of the pernicious immorality of forcing all who wish to prosper in the profession of teacher into the priesthood of the Church of England by confining to ordained persons all the prizes of the educational profession, I beg you to procure for my protest the publicity which probably I should appeal for in vain to even the *soi-disant* Liberal daily metropolitan journals, against the continuance of the statute which provides that the Master of Emmanuel College, Cambridge, shall of necessity be a priest. The gentleman selected for the promotion will almost to a certainty be some one of the resident tutors, and every one with the slightest acquaintance with University life is aware that the instances in which college tutors are ordained from a desire to devote themselves to ministers' duties, strictly as such, are well-nigh to be represented by zero. Why will not Nonconformists—Mr. Miall, Mr. Bright, and their peers—take it seriously in hand to rescue us University men of the Church of England from the terrible necessity of entering the priesthood in case we wish to gain, not only the higher honours, but even a living as educators? Are they determined to wait until the admission of Nonconformists into the Universities in their present form has begun to take its due effect, and men like Hartog, sick of exclusion from the masterships of colleges like Emmanuel, Cambridge, and schools like Eton, Manchester, St. Paul's, Charterhouse, &c., and disgusted with the supineness and indifference to their interests of their own co-religionists, are seen swallowing whatever tests are necessary to enable them to compete for the prizes due to their industry and talent.

Yours, &c.,
OXFORD.

CONGREGATIONAL SCHOOL, LEWISHAM, FOR THE EDUCATION OF THE SONS OF MINISTERS.

To the Editor of the Nonconformist.

SIR,—Will you allow me to call attention to a notice in your advertising columns announcing the opening of the new wing of the above school on Tuesday next at three p.m., when our esteemed treasurer, Samuel Morley, Esq., M.P., has engaged to preside, and several ministers and other gentlemen have kindly promised to attend?

The school is one of our older institutions, having been in existence now sixty years, and has therefore the claims of age as well as of usefulness.

It was never in a more efficient state than at the present time. By the recent addition, to be inaugurated on Tuesday next, accommodation is now available for a hundred boys, sons of Congregational ministers, seventy-five of whom are already in the house. The committee are most anxious to receive the entire number as soon as Christian liberality will furnish the means of honestly doing so, and this, after their recent experience of public generosity in the erection of the new wing, they cannot doubt will be soon forthcoming.

Meanwhile, they will be glad to see many of their friends on Tuesday, not forgetting old scholars, and will do their best to give them a cordial welcome.

I am, Sir, yours truly,
JOSIAH VINEY.

Highgate, Sept. 26, 1871.

A Western paper, describing the *début* of a young orator, says:—"He broke the ice felicitously with his opening, and was almost immediately drowned with applause."

A new-made minister having occasion to marry a couple as his first official act, and there being quite an assemblage present, he determined to strike them dumb with awe; and so, in winding up, he said:—"I pronounce you man and wife, and the Lord have mercy on your sinful souls!"

Court, Official, and Personal News.

The latest bulletins from Balmoral report that Her Majesty is still unable to go out. Although better, Her Majesty's foot is not well enough for her to leave her apartments. She has been suffering from rheumatic pains.

The Prince of Wales returned to Marlborough House from Aldershot on Saturday, and has gone to Abergeldie Castle.

The Princess Louise and the Marquis of Lorn have been enthusiastically received at Campbeltown. In reply to an address from the Town Council, the Marquis of Lorn said:—

We thank you for the address which you have just read, and which expresses in so kind a manner the congratulations and welcome of the inhabitants of this burgh of Campbeltown. In referring, as you do, to the ancient connection between my family and your burgh, and in expressing your attachment to my father, you give us an opportunity of assuring you that it is our hearts' wish that the ties that have connected us in the past may always be, as they have hitherto been, sources of pleasure and pride. The Princess is most grateful to you for the pains you have taken to make the reception pleasant, both on our arrival and by meeting us here to-day. She has looked forward to seeing you and this part of the country, and hopes often to visit it in future years. It is a satisfaction to us to see among those here so good a representation of the trades of this burgh, which we hope to see ever increasing in wealth and prosperity. The Princess is anxious upon landing to renew her thanks to all the inhabitants of Kintyre for the wedding present which was so cordially and generously given to her by them, and it gives much pleasure to her to be able to wear this beautiful remembrance of them to-day.

The Premier has left Hawarden Castle for Balmoral, where he is to be in attendance on the Queen, and was yesterday presented with the freedom of the city of Aberdeen on his way. The right hon. gentleman has declined the invitation to visit Glasgow, and says:—

Intending to visit my constituents at Greenwich this autumn, I do not propose to pay a visit to any other place for the purpose of any public manifestation or reception. Accordingly I have been obliged to decline invitations to do so from several great civic communities.

This letter had been written in anticipation of the delivery of the public requisition, which it was notwithstanding agreed to despatch at once for the favourable consideration of the right hon. gentleman. The requisition has appended to it about 4,000 signatures, including the names of the city members, Mr. Crum-Ewing, M.P., and of leading merchants, manufacturers, and other business men.

The Army Purchase Commission is now complete—Lord Delawarr having been appointed the colleague of Sir E. Lugard and Mr. O'Dowd. Mr. Sydney Godolphin Osborne, of the War Office, will act as Secretary to the Commission.

It is not the intention of the Government to appoint a successor to the late Right Hon. G. A. Hamilton on the Irish Church Temporalities Commission. The ground for this decision is that it has been found the work of the Irish Church Temporalities Commission is not sufficient to require the services of three commissioners.

Mr. Stansfeld, who has for many years occupied the position of County Court Judge for the Halifax district, has placed his resignation in the hands of the Lord Chancellor. It is said that the vacant post has been offered to and accepted by Serjeant Tindal Atkinson, at present County Court Judge for the North Wales district.

It is reported in Dewsbury that Serjeant Simon, M.P., has been offered a county court judgeship by the Lord Chancellor.

Sir R. Couch, Chief Justice of Bengal, is still in England. He will leave for Calcutta to resume his duties in the High Court of Judicature next month.

Mr. Thomas Carlyle is at present on a visit to his brother-in-law and sister, Mr. and Mrs. Aitken, The Hill, Dumfries. He appears in excellent health, and daily takes long walks in the neighbourhood.

In a letter on the withdrawal of the Mines Regulation Bill some weeks ago, Mr. Gladstone reminds a correspondent that of five very great measures to which the chief part of the two last sessions has been devoted, the Irish Land, the Education, and the Ballot Bills were mainly concerned with the welfare of the labouring population.

It is said that Sir Robert Collier intends to vacate the office of Attorney-General, in order to accept the judicial seat now occupied by Lord Penzance, who is desirous of being transferred to the new appellate branch of the tribunal of the Privy Council.

A ROTHSCHILD ANECDOTE.—Baron James de Rothschild is not bad at repartee. During the Communist period in Paris he was one morning seated in his cabinet, when two fellows entered and asked to be shown to Citizen Rothschild. "Gentlemen," he said, "what can I do for you?" "Well, this is what we have got to say: you have millions of money, and the people want bread; so you must share, or if not—" "Share? Very well. How many are you in France?" "Perhaps thirty millions." "And how much money do you suppose I have?" "Say a hundred and fifty millions." "Well, then, among thirty millions that makes five francs a head. You are two; here are ten francs for you, and now we are quits." The men were so confounded by the argument, and by the rapidity with which the whole incident occurred, that they took the money and disappeared.

Postscript.

Wednesday, Sept. 27, 1871.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The Autumnal Session of the Baptist Union of Great Britain and Ireland commenced at Northampton on Monday last. Perhaps it would be difficult to select a more appropriate spot than Northampton, for an assembly of "the fathers and the brethren" of the Baptist denomination. The borough and its neighbourhood are instinct with fragrant memories of Baptist worthies, such as John Collett Ryland, a man of impetuous power, who made the church at College-street famous in Baptist history; Dr. Ryland, his milder and not less able and useful son; Andrew Fuller, the weighty theologian and single-hearted, untiring friend of missions; Carey, "the consecrated cobbler," whose brilliant attainments as an Orientalist were only surpassed by his absorbing devotion to the cause of foreign missions of which he must be considered the originator. It was at Northampton, too, that Robert Brown, the founder of the sect of the Brownists, was born, and it was here, after a life of strange vicissitudes, that he died. Nor can we forget that it was here too that Philip Doddridge lived and laboured. The local secretaries of the Union, the Rev. T. H. Holyoak, Mr. John Taylor, and Mr. Foddy, were enabled to form a very attractive temporary museum, consisting of portraits, autograph MSS., and other articles connected with these great men in the schoolroom of College-street Chapel. Amongst the contents of the collection were Dr. Carey's signboard, some of the hair of Dr. Carey, Dr. Marshman, and W. Ward; an autograph receipt for the sum of five guineas from the ministers and messengers of the Northamptonshire Baptist Association towards the fund for the abolition of the slave-trade, signed by Granville Sharpe; a text-book of John Ryland, jun., from 1766 to 1825, comprising a list of all the texts preached upon, with the time and place wherein he had ever preached from them, numbering 8,700 times, at 260 places in England, Scotland and Wales, with much curious reference to his ministerial labours, &c.

On Sunday evening a united prayer-meeting was held in the large schoolroom of College-street Chapel, under the presidency of the Rev. J. T. Brown, to implore the Divine blessing on the meetings of the coming week.

The inaugural meeting of the session was held in College-street Chapel, a handsome and commodious building erected within the last few years on the site of the old meeting-house where the Rylands laboured. The sacred edifice was well filled. The meeting was a sort of preparatory service to the general meetings of the Union. It was the keynote of the week, and it certainly gave a happy tone to the inauguration of the session.

The Rev. Dr. BROCK preached the sermon, and selected as his text the words, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2 Corinthians iv. 13). He opened his discourse by remarking on the desirability on such occasions of proclaiming their belief in the fundamental verities of the Christian religion. Whilst they held the truths of Christianity firmly and with confidence, should any man question them they were able to give an answer. If it were said they were dogmatic, their reply was that their dogmatism was not a thing that was blind and noisy, and empty and sectarian, but that it was a thing of intelligent, substantive, and evangelical thought. In harmony with the sentiment of the text, he then proceeded to adduce some of the cardinal points in their belief, declaring what they did believe, and declaring furthermore the reasons why. As presuming to undertake to represent the Baptist Union in the town of Northampton, he said, for one thing they rejoiced in the credentials which were presented to them by Jesus Christ, because they were fully assured they were adequate credentials—he was dealing with their belief in the name of the only begotten Son of God. After referring to the looking for the coming of a Messiah, which was one of the characteristics of the Gentile as well as of the Jewish world, Dr. Brock pointed out and illustrated how accurately the prophecies of the Old Testament were fulfilled in the life and death of Christ, how the characteristics of the Christ of prophecy were demonstrably His characteristics, how the capabilities of Christ were evidently His capabilities, how the jurisdiction of the Christ was manifestly His jurisdiction. The rev. gentleman, in the second place, enlarged on the sufficiency of the information which Christ gave to them concerning the spiritual restoration of man. Then, in the third place, they exulted in the salvation which was bestowed by Christ, because it was an all-sufficient salvation; and, lastly, they rejoiced in the service which Christ required of them, because it was the highest service that could be rendered whether towards God or man. In the concluding portion of his discourse the Doctor, in eloquent terms, warned his hearers against the tendency of the times to laxity of thought in religious matters.

On Tuesday morning a conference on missions to the heathen was held in the same chapel, Joseph Tritton, Esq., the treasurer to the Baptist Missionary Society, presiding. The introductory devotional services were conducted by the Rev. J. P. Chown, of Bradford. The chairman's address was at once affectionate, earnest, and telling, full of religious fervour, and delivered with a quiet, sympathetic persuasiveness which went to the heart. Prefacing his remarks with a Gospel salutation, he stated that two subjects would occupy their attention—first, the claims of India for increased missionary agency, and then deputation work. God had given them this gigantic heritage of the gorgeous East, and for what had He preserved it to them when there was danger of its being wrested from their grasp? for what had He so overruled all, that the acquisition of the English language had become an object of desire? that our civilisation had gone forward with giant strides, that caste was sensibly loosened? Doors long closed were opening to them, and their march was onward from the ocean ports to the rising hills, from the mouth of the sacred river to its source in the distant mountains. Had we no other return to give than our cottons, or our hardware, or bullion, or our coin? Did we owe these heathen millions no atonement for the idols we had manufactured for their worship, for the lust and the blasphemy and the bloodshed which had all too surely marked and marred the past? They had a claim upon our Christian hearts, and what could we do more or better than send them the ministry of reconciliation, urging upon their acceptance the atonement which would cleanse them from all sin? Whilst urging the importance of an increase of missionary agency in India, the Chairman suggested that, failing any present permanent addition to the missionary staff, if two gifted brethren would visit Calcutta, and possibly some of the larger cities of the land, preaching the Gospel of the grace of God, large results might follow. He understood that the English language would quite carry them through, for our tongue now prevails. He himself would cheerfully contribute to the expense of such an expedition. The Chairman, in pointing out this necessity for increased effort, remarked that whilst in 1866 the number of Baptist missionaries in India was thirty-nine, it had decreased to thirty-five at the present time.

Dr. UNDERHILL also urged the necessity of increased effort, and especially alluded to the difficulty the society experienced in maintaining its work in the North-West Provinces. In Bengal the necessity was not so imperative, but a spirit of independent inquiry had there arisen which required the guidance of thoughtful and well-trained brethren from home. The need of such men was shown by the fact that there was scarcely an infidel or sceptical work published in England that was not imported into Bengal. The objections of many of the educated men of Bengal were drawn not from the armoury of idolatry or from the pantheism and atheism of their native land, but from the sceptical schools of Germany, England, and France.

The Rev. Mr. SAMPSON, of Folkestone, suggested that to maintain the numerical strength of the missionary staff engaged in the Indian mission would require that the society should send out two missionaries every year.

The Rev. JAMES MURSELL, of Bradford, whilst referring to the apparent want of men for the missionary work, suggested that they wanted more self-consecration in the churches, and connected with that they wanted prayer.

The matter was discussed at some length, and whilst on the one hand complaint was made of the want of a missionary spirit amongst the young men of our colleges and churches; on the other hand, it was urged that the missionary committee having from prudential motives rejected eligible candidates had acted as a damper upon young men whose hearts were inclined to missionary work.

The Rev. J. P. CHOWN (of Bradford), however, suggested that it would be useful if two or three of the leaders of the denomination would visit the churches, for the purpose of stirring up the missionary spirit. Further, he suggested the desirability of having a day of fasting, humiliation, and prayer, that by humility they might be exalted.

This part of the conference was then concluded, and after Mr. Hobbs, Mr. Goolzar Shah, and Mr. Rees, the two former of whom are about to embark for the East, and the latter for Jamaica, had spoken a few words by way of farewell to the Union, the Rev. Dr. ANGUS, of Regent's Park College, offered prayer, and the CHAIRMAN, in a few hearty words, bade them farewell on behalf of "the fathers and brethren" of the Union.

The next subject for discussion was missionary deputation work. This was introduced by the Rev. P. BAILHACHE, secretary of the society, who pointed out that there were some twelve or thirteen hundred churches to be supplied with missionary deputations, and that this was impossible unless ministers at home were willing to make themselves acquainted with the work, and go out as deputations. There was no time for discussion, and on the conclusion of the secretary's statement, the conference concluded.

A missionary meeting was held in the evening, when the spacious chapel was crowded to excess. Mr. Charles Gilpin, M.P., the senior representative for Northampton, presided, and in an earnest address expressed his warm sympathy with missionary enterprise. He said he felt he was in some sort especially connected with the missionary movement. The youngest of his sisters had felt it her duty to go to Madagascar as a missionary. He had endeavoured to dissuade her, saying that he could find her plenty of work in the Seven Dials. She, however, asked him whether she was to obey him or her Heavenly Master. Of course that silenced him, and he did all he could to encourage her in her intention. He had recently received a letter from her, in which she said the daughters of upwards of twenty chiefs were now at her little school learning to read. Amidst the various movements in various parts of the world, there was no more certain proof or test of the elevation of that portion of the population which came under missionary influence than the raising of the character of the female part of the population. (Cheers.) Degrade women, or suffer them to be degraded, and they degraded men; and they could not degrade one without degrading the other. After alluding to the labours of Knibb and Burchell, not only as missionaries, but as friends of the cause of freedom, he referred to the slave-trade off the south coast of Africa, permitted under a treaty of our Government with the Sultan of Zanzibar. He deprecated the spirit of priestliness on the part of missionaries, and urged that they should hold up the one High Priest as high as they would, and teach men, of whatever country and whatever clime, that there was no need of any priest or mediator but One, and that through Him the trembling sinner, of whatever clime or country, might have access unto the Father of Lights.

The Rev. GEORGE GOULD was the first speaker, one of the points of his address being that missionaries should engage in itinerant preaching rather than take the pastorate of churches, but leave the native churches to maintain the life and doctrine of the Gospel amongst themselves.

The Rev. B. MILLARD from Jamaica, made an admirable speech in vindication of mission work in that colony.

The Rev. GOOLZAR SHAH gave a native's view of the hindrances and helps to mission work. Amongst the hindrances he enumerated, were the circulation of infidel literature, intemperance, the inconsistent lives of professing Christians, and the depreciating way in which native Christians and ministers were spoken of by Europeans. He asked for the native churches and ministers their fullest sympathy and their prayers. He spoke with pride of the fact of a Bengalee Christian standing in the place where the fathers of the Baptist mission laboured—Dr. Carey, Andrew Fuller, and Dr. Ryland. He noticed the help which the native churches and ministers received, and deprecated the missionaries leaving the native churches to themselves, until they had educated them up to the point where they would be able, with wisdom and discretion, to maintain their position. He complained that though the Baptist Missonary Society had done much, it had not paid sufficient attention to the education of a native ministry, and he envied the position of the brethren at Jamaica who had the college of Calabar, at which they could educate a native ministry.

The Rev. HENRY WILKINSON (Orissa) briefly addressed the assembly, which shortly afterwards dispersed. The meeting was thoroughly successful.

This morning, the session of the Union will be held, when an address will be given by the chairman (the Rev. C. M. Birrell), and a paper on "A Board of Arbitration" will be read by Mr. S. R. Pattison, of London. On Thursday the session will be continued in the morning, and in the evening the proceedings will be brought to a conclusion by a public meeting, presided over by the mayor, Mr. O. P. Perry, when addresses will be delivered by the Rev. W. Walters, of Birmingham; the Rev. G. Hester, of Sheffield; the Rev. T. Wheeler, of Norwich; and the Rev. Arthur Mursell, of London. The subjects of the addresses will be "The Extension of Home Work," "The Sunday-school of the Future," "Village Work," and "Personal Christian Effort to Reach the Masses." At the morning meeting a paper on "Education for the Ministry" will be read by the Rev. Dr. Green, President of Rawdon College.

MARK-LANE.—THIS DAY.

Not much animation was apparent in the grain trade here to-day, but prices were without any appreciable alteration. There were fair supplies of both English and foreign wheat, which experienced a quiet demand at Monday's quotations. Barley was in request and firm in value. Malt was purchased continuously on former terms. The arrivals of oats were large. Trade was quiet, but prices were maintained. Beans and peas were taken off to a limited extent at previous values. Transactions in flour were restricted, but for American barrels, which were scarce, extreme prices were realised.

ARRIVALS.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	510	30	—	—	—
Irish	—	—	—	—	—
Foreign	9,760	10,390	—	35,960	2,680 brls.

COMPARATIVE QUANTITIES AND PRICES OF GRAIN.

	For the week ending Sept. 23, 1871. Quantities sold. Qrs.	Average prices. s. d.	For the corresponding week last year. Quantities sold. Qrs.	Average price. s. d.
Wheat	98,742	57 7	84,307	45 4
Barley	5,856	35 6	40,532	36 2
Oats	2,979	23 6	4,934	20 7

AMERSHAM HALL SCHOOL,
CAVERSHAM, OXON, near READING.

During the year ending July 22nd, 1871, the following degrees were taken and distinctions obtained by Gentlemen who completed their School Education at Amersham Hall:—

CAMBRIDGE.—B.A., three, of whom one was 14th Wrangler
„ General Examination, two.

TRINITY COLL., CAMB.—One Minor Mathematical Scholarship of £75.

TRINITY HALL, CAMB.—Prize in Law and Modern History.

GLASGOW.—Diploma of C.E., one.

LONDON.—B.A., two, of whom one was bracketed 1st in Logic and Moral Philosophy Honours, with University Scholarship of £25 for three years. B.Sc., one, who also obtained a Whitworth Scholarship of £100 for three years. First B.A., two. First LL.B., one; and Matriculation, seven, of whom one was 7th in Honours Division, with Gilchrist Scholarship of £50 for three years.

UNIVERSITY COLL., LONDON.—*Faculty of Medicine—Summer Session*, 1870: Five Students gained one Gold Medal, Two Silver Medals, and Six Certificates. *Winter Session*, 1870-71: Six Students obtained Three Gold Medals, Four Silver Medals, and Five Certificates. *Faculty of Arts and Laws and Science:* Five Students gained Nine Prizes of Books and Four Certificates; of these gentlemen one also took the Andrews Prize for Second Year's Students, £50, and another the Andrews Entrance Prize, £20, the First Andrews Prize for First Year's Students, £30, and the Jews' Commemoration Scholarship, £15 for two years.

INCORPORATED LAW SOCIETY.—Final Examination with Certificate of Merit, one; Intermediate Examination, one; Preliminary Examination, two.

ROYAL COLL. OF SURGEONS.—First Professional Examination for diploma of F.R.C.S., one; Preliminary Examination for Fellowship, one.

APOTHECARIES' HALL.—Second Prize in Botany, open to Medical Students in their Second Year.

The School Session is divided into Three Terms of Thirteen Weeks each. The NEXT TERM will commence on WEDNESDAY, Sept. 20th.

The payment, made in advance, for the Board and Tuition of a Pupil—

Above 12 years of age is ... ... £22 per Term.
Under 12 „ „ ... ... £18 „

Particulars may be obtained on application to the Head Master.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line . . . . A Shilling.
Each additional Line . . Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.

An extra charge of 2s. 6d. for every ten lines or under.

Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

TERMS OF SUBSCRIPTION.

	£	s.	d.
Yearly	1	3	10
Half-yearly	0	12	0
Quarterly	0	6	0

*** Where any difficulty is experienced in obtaining copies with regularity from their Newsvendor, the Subscriber will find his cause of complaint removed by ordering a stamped copy direct from the Publishing-office.

TO CORRESPONDENTS.

"One of the People."—Under consideration.

The Nonconformist.

WEDNESDAY, SEPTEMBER 27, 1871.

SUMMARY.

THE summer weather has come to an abrupt end, and the rains and fogs, hardly expected before the latter half of October, have descended upon us with all their inconveniences at Michaelmas. The summer has been exceptionally short, but happily the great bulk of the harvest has already been garnered, and according to the estimate of Mr. James Caird, notwithstanding the deficiency in the wheat and potato crops, the produce of 1871 will, when taken altogether, be of full average value. The average importation of foreign corn for domestic use is eleven millions of quarters, but Mr. Caird is of opinion that, owing to the lateness of the harvest of 1871, not more than ten millions of foreign supply will be required during the coming year.

Though the Premier has declined the invitation of some four thousand of the citizens of Glasgow, and has turned a deaf ear to other solicitations, he makes two exceptions. Ere long he will address, for the first time, his constituents at Greenwich, and yesterday he was pleased to accept the freedom of the city of Aberdeen. His reception by "the granite city" was most enthusiastic, notwithstanding the break-down in Scotch legislation last year—a failure which his auditors in the Music-hall readily condoned on the promise that the Education Bill for Scotland should occupy a foremost position in the programme of next session. The main topics of the right hon. gentleman's speech at Aberdeen were the question of Home Rule, naturally suggested by the unopposed return of Mr. Isaac Butt for Limerick, and the enormous pressure of business during the Parliamentary session. Mr. Gladstone confesses that the question of improving the machinery of legislation is becoming one of urgent importance, and that the remedy must be found in such a readjustment as will "give greater facility and expedition in the despatch of those large portions of the business of Parliament, which are either local, or social, or non-political." So far apparently the Premier would concede the principle of Home Rule. But it is not the management of purely local business that the Irish Nationalists demand. They want an independent legislature—a claim which, as Mr. Gladstone shows, Scotland might as reasonably set up. Recalling the fact that two whole sessions had been given to redress the great grievances of Ireland, and that that country enjoys many exceptional advantages, as in her immunity from various taxes borne by the rest of the British community, the Prime Minister asks if any rational man could suppose that at this time, in this condition of the world, we are going to disintegrate the great institutions of the country, to make ourselves ridiculous in the sight of all mankind, and to cripple any power we possess for bestowing benefits through legislation on the country to which we belong? "I say this," he adds, "that we must always keep in mind that there is a higher law to govern the actions of Parliament and politicians than the law of conciliation, good as that law may be." But he is still as hopeful as ever of the ultimate result of his Irish legislation.

On the same day that Mr. Gladstone was addressing the citizens of Aberdeen, Mr. Disraeli was assisting at a harvest festival at Hughenden Manor. In his brief after-dinner speeches the leader of the Opposition carefully avoided political questions, and expatiated on the importance of improving the dwellings of the labouring poor, and the pleasures and profits of cottage gardening. It is refreshing to listen to an ex-Prime Minister discoursing before the peasantry of Buckinghamshire on the cultivation of flowers and the possibility of a labourer paying his rent by the sale of his greengages! Mr. Disraeli, however, did a real public service by his timely remarks on the obligations we are under to the Queen—now unhappily disabled by illness—for the exemplary discharge of the duties of her high position. "Those duties," said the right hon. gentleman, "are multifarious; they are weighty, and they are unceasing":—

> I will venture to say that no head of any department in the State performs more laborious duties than fall to the Sovereign of this country. There is not a despatch received from abroad nor one sent from this country which is not submitted to the Queen. The whole internal administration of this country greatly depends upon the sign manual, and of our present Sovereign it may be said that her signature has never been placed to any public document of which she did not know the purpose and of which she did not approve. . . . There is no person who can advise Her Majesty, or is likely to advise Her Majesty in the times in which we live, or who can have such a complete mastery of what has occurred in this country, and of all the great and important affairs of State, foreign and domestic, for the last thirty-four years, as the Queen herself.

How few of Her Majesty's subjects have given a thought to these matters, simply because the conscientious industry of the Sovereign has been year by year expended, without ostentation, upon the duties which have devolved on her.

The autumn manœuvres in Hampshire came to an end by a brilliant review on Friday just before the heavy rains set in. In a general order the Duke of Cambridge records "his entire satisfaction at the admirable conduct of the troops, including those of the Reserve Forces, and his appreciation of the zeal and cheerful alacrity with which all ranks have entered into the spirit of the manœuvres, and have striven to carry them out with effect." Nor have the foreign critics been behind with their compliments. General Von Blumenthal, the representative of Prussia at the camp, referred at a farewell dinner to the recent "magnificent display of English troops," and spoke highly of the Artillery as a branch of the military service. Such testimony will, we trust, finally dispose of the culpable and interested clamour which is ever dwelling upon the defenceless condition of England, with a view to extravagant expenditure.

Last week the Bank of England raised the rate of discount from two per cent., at which it has stood for two months past, to three per cent. This unexpected movement created a complete panic in the stock and share markets, owing to the reckless speculation which has been going on, and caused a fall of from two to three per cent. in railway shares and other securities. Though regular investors have suffered no loss, shares have been depreciated to the extent of many millions, and we shall probably soon hear of the failure of many reckless gamblers in railway securities. "There is naturally," says the *Economist*, "some anxiety after so sudden a change as to what the future of the money market will be. Of one point there can be no doubt. We shall probably not see 2 per cent. again for a good while to come."

The assassination of the Deputy Chief Justice, Mr. Norman, at Calcutta, as he was entering court, has naturally created a great sensation in India as well as at home. There is no doubt that the criminal belongs to the sect of Wahabees, a Mussulman fraternity which has increased greatly in numbers and influence in our Eastern empire, is fanatically hostile to British rule, and is likely to be the occasion of serious anxiety for the future.

INTERNATIONAL ARBITRATION.

To some of our readers—possibly to more of them than we are willing to suppose—any discussion of this question just at the close of what has been called "the autumn campaign" will appear to be singularly mistimed. That we are not of that opinion is sufficiently indicated by the appearance of this article. In truth, we should not probably have directed attention to the subject, but for the mimic warfare in which 30,000 of our troops have been engaged during the past fortnight, and the inordinate space which has been given to descriptions of it and criticisms upon it by the daily press of the metropolis. We confess to have read these eloquent, but not always very intelligible reports, with saddened spirits, albeit they were not compelled to hold up to view the more terrible and distressing features of war in reality. It is not to be denied, indeed, that if Old England is to put faith in her army to repel invasion, her army of defence ought to be highly trained, fully equipped, and, on occasions, severely tested, and peaceful campaigns may be indispensably necessary to such results. But the spectacle they present to a sober and industrious people is, in the interests of wisdom and morality, but a sorry one after all. Here, in the sunniest season of the year, with the prospect of a long period of European peace, with no likelihood whatever that any nation will molest us, we have deemed it expedient, at an enormous expense, to provide against an imaginary danger, by assembling thirty thousand men in the field, and familiarising them, as completely as may be, with all the arts, exercises, and tactics of war, thereby perfecting their military education, and inflaming their martial spirit. The experiment has so far succeeded that it threatens to become annual, and autumn manœuvres bid fair to establish a place for themselves amongst our national institutions.

Is there really any necessity for this kind of thing? It did not use to be thought so. In the event of our own international policy continuing to be, as it ought to be, pacific and conciliatory, shall we be in greater danger of invasion by any continental Power than we have been at any former period of our history? Nevertheless, if national differences are, as a rule, to be settled by recourse to bloodshed, pillage, and arson, it will be difficult, if not impracticable, to persuade nations that they are free from an obligation to prepare themselves against the worst conceivable emergencies. It is useless to preach down war, when every year we are inspiring a fresh taste for it—or to deprecate real battles, when we are accustoming the population to the sight of mimic ones. The whole system must be superseded, or the special evils which are incident to a successful resort to the system will be sure to remain. The prospect, assuredly, is a gloomy one. We are driven by it to ask whether there is no alternative. And we ask it now all the more wistfully and anxiously because we plainly foresee that military development is likely to become the principal order of the day. Are we, then—we repeat the question—to abandon ourselves to conditions which generals and colonels may prescribe for us in the future, or can we rationally look to any other quarter in search of permanent confidence and rest? The bloodless campaign in Surrey has forced the question upon our notice, and we cannot satisfy our con-

science without saying something by way of reply.

We notice with much satisfaction, that just before the prorogation of Parliament, Mr. Henry Richard, the senior member for Merthyr, put on the notice-book of the House of Commons, a resolution which he will move early next session, having for its object the establishment of a permanent system of international arbitration. The Workmen's Peace Association have taken up the question, and intend to hold a series of public meetings in support of Mr. Richard's proposition, and to act as widely and directly as possible upon the constituencies in reference to it. The Council of this organisation have already drafted, in outline, a plan for constituting "A High Court of Nations" which reveals, not merely the active interest they take in the matter, but a degree of intellectual ability in grappling with the practical difficulties which the question involves, for which few persons, except those who know them well, would have been disposed to give them credit. The plan, no doubt, looks very much easier on paper than it would be found in practice. It will be found in another part of this journal. It is founded, we presume, on a "Report of the special committee appointed to inquire 'whether some general scheme of international arbitration or conciliation, cannot be usefully recommended for adoption.'" In this latter document, the crucial question as to how the decisions of a Court of Nations should be enforced is left undetermined, whereas, in the plan adopted by the council, international outlawry, suspension of diplomatic connection, and prohibition of commercial intercourse, are suggested, as means by which offending nations may be compelled to conform to the decisions of the court We confess we prefer, for the present, the reticence of the report. After concisely but forcibly stating the reasons put forward, both for and against, arming such a tribunal with coercive jurisdiction, the special committee "regret the want of unanimity on this important point," but they go on to say that "even among those of its members who consider that the decisions of the congress ought to be enforced, there are some who trust that the very existence of the proposed congress, with only a moral authority, would strongly tend to prevent war, that its decisions would have great moral weight, and that by its organisation many difficulties and occasions of strife would be removed or settled in an amicable and satisfactory manner."

It seems to us that the course adopted by England and America *pro rê natâ* can hardly be regarded as impracticable on a much wider scale. The principle is admitted—must we despair of being able to reduce it to practice? It is in this direction that wearied, overtaxed, and exhausted peoples must look. In such an enterprise as this, England, hand in hand, if it be possible, with the United States, would do well to take the lead. We hope the motion of the hon. member for Merthyr Tydvil will largely conduce to so desirable an issue.

THE PEOPLE THEIR OWN LICENSERS.

MILTON, in his "Speech for the Liberty of Unlicensed Printing," argues for absolute freedom in the publication of books, on the ground of the unfairness of selecting printed matter for prohibition, when so many other evil influences are at work which no licensing system could restrain. He exclaims—"What more national corruption, for which England hears ill abroad, than household gluttony? Who shall be the rectors of our daily rioting? *And what shall be done to inhibit the multitudes that frequent those houses where drunkenness is sold and harboured?*" Milton clearly gave it up as a hopeless enterprise to restrain the mad thirst of the English nation for beer. The nation was thirsty two hundred years ago, is thirsty still, and is rendered more thirsty by harder work, deeper anxiety, and a wholly new drying process of general tobacco-smoking. The Bull family spend their one hundred millions of pounds sterling on liquors. Nothing comes amiss. Small beer goes down in a flood, decocted oftentimes with poisonous messes which give it a stupefying power, mistaken for strength. Stout—single, double, treble—in a black Styx, rolls pouring down that capacious maw. A fiery Pyriphlegethon of gin, whisky, brandy, rum, rolls flaming in a parallel stream down the mighty œsophagus of Bull. Night and day descends the Niagara of alcohol into the British stomach. No fewer than 150,000 houses stand open to supply the liquor of this nation. The commonalty are the chief drinkers of the kingdom. To drink is held by a large part of the working population to be one of the chief ends of man. The workman spends a sixth, a fifth, sometimes a fourth of his weekly wages in drink. Drink, the chosen aliment of honest labour, is the chief support and pabulum of crime. Apart from alcohol, the judges, the gaolers, the police, would have little to do. No wonder if well-wishers to the people ask—Can nothing be done to stay the plague? Milton's question has long ago been answered by the licensing laws. Bull himself, in sheer terror at his own fatuity, has for generations past "inhibited" the sale of alcoholic drink to his sons, except under a magisterial sanction. By an infallible instinct he has divined that if the trade were wholly free, and he were permitted to brew and drink *ad libitum*, such is his evil nature that he would open a drinking booth at a distance of every few dozen yards. He has therefore restricted himself to 150,000 shops, and ordered no man to sell him beer without a license. The experience of Liverpool, where for a short season the experiment of "opening the trade" was fully made, is decisive as to the disastrous effects of further multiplying the facilities for drunkenness. Liverpool withdrew in affright from the adventure.

The British public seems to be slowly but steadily making up its mind that we must, if education is to do anything for the people, have a pitched battle with the brewers and publicans for the further regulation of their trade. It will be a battle, compared with which that with the landlords for cheap bread was child's play. "Interference with free-trade!" "interference with capital!" "interference with vested interests!" are the cries against which we shall have to struggle. But before long it will be understood that, just as the Factory Acts have "interfered" with freedom of labour, to the salvation of myriads of boys and girls who otherwise would have been destroyed by the cotton and iron capitalists, so a resolute dealing with the traffic in drink will certainly save from ruin myriads of adults, at present the victims of temptations offered to them by brewers, builders, magistrates, acting in one direful conspiracy of self-interest. Sir Selwin-Ibbetson's act for extinguishing the power of the Excise to license beershops has already made a good beginning to the campaign, and Mr. Bruce's suspensory measure of last session has given due notice to the trade of further movement in the regulative direction. The two questions for general discussion are—At what ends can we aim so as to involve the least interference with men's natural liberty? And where can we find the power and authority necessary for enforcing the execution of any regulative law? After examining the various projects of reform, both among total abstainers and moderate consumers, we decidedly incline to the conclusion that the aim of Parliament should be to diminish *temptation* by greatly restraining the number of public-houses, and by enforcing the law for their orderly management. The diminution in their number will result in the improvement of the character of the publicans, and that is the best security for the discouragement of drunkenness "on the premises." There is no law which can prevent drunkenness at home. If it be said that the diminution of temptation by lessening the number of drinking-houses will not affect the habits of the working classes, the saying is in direct contradiction to theory and experience. The means to do ill deeds more than aught else causes them to be done. The people themselves confess everywhere that their virtue is not strong enough to stand against the perpetual and omnipresent solicitation of the trade in drink, and that in the proportion of its diminution their endeavours at self-reform would be aided. If every hundredth shop sold fireworks, the dangerous temptation to buy them would be proportionably increased; and the same rule applies to alcoholic stimulants. To abolish the trade altogether in every district we hold to be an aim not within the reach of practical politics. To restrain it by the limitation of licences is feasible, if force and authority can be found for the execution of the law.

Whence then must come this force and authority? There can scarcely be a moment's hesitation in deciding that an authority which is to restrain the daily drinking habits of the people must come from the people themselves. They would not tolerate any considerable restriction coming upon them from the upper ranks of society, from magistrates unpaid or stipendiary. There is no chance of their submitting to any licensing authority except one which is local, one which is cognisant of special places and characters, and one which originates in popular election. We hold, therefore, that the "National Association" is right in maintaining as the basis of any new licensing law, election of local licensing boards by the ratepayers. England is accustomed to local self-government. We have recently added education boards to the list of such popularly-chosen authorities. The agitation attending the election of the earlier licensing boards, in which there would be a fierce struggle between all that is respectable and all that is degrading in English society, would itself do more to enlighten and civilise the nation than a century of total abstinence agitation. In each neighbourhood total abstinence, moderate consumption, and unlimited drinking, would in varying proportions, find their advocates and their candidates; but there is no doubt that in ninety-nine cases out of a hundred, the party opposed to the reckless demoralisation of the people would win the upper hand; and that thenceforth a process would commence which would speedily reduce the number of public-houses, effectually regulate the management of the remainder, and bring the strength of the whole people to bear on the enforcement of the law. Before ten years were over the local licensing boards would, we believe, become worthy supporters of the education boards, and as great blessings to the country as the Factory Acts have proved in the ten years now ended.

THE COMING STRUGGLE ON THE SCHOOL BOARD FOR LONDON.

IF the members of the London School Board were Frenchmen, they might probably derive considerable comfort from the reflection that "the eyes of the universe are upon them." Being, however, for the most part plain practical Englishmen, not perhaps without a touch of so-called Philistinism here and there, we imagine they scarcely appreciate the honour of being forced to decide a difficult question which the Government felt too weak to decide for itself. Still, we are sure that they will be in no way biassed by the arrogant attempt of the Education Department to overawe the school boards of Portsmouth, Southampton, and Walsall. Indeed, the monstrous assumption that a permissive clause in an Act of Parliament can be made compulsory by the mere *fiat* of a department of Government suggests some curious reflections as to the use to which permissive legislation in general might be put in the interests of centralisation. If the discretion apparently conferred in express terms upon municipal bodies is really to be exercised by Ministers of the Crown, the less we have of "permissive legislation" the better; or every part of the country might be brought under the rule of arbitrary decrees from Downing-street. The impotence of the attempt is no palliation of its impropriety; though it may reassure us as to its danger. We earnestly hope that the London School Board will consider the question of the sectarian schools, when it is brought up for consideration on October 18, just as though this small and futile *coup d'état* had never been tried.

It is perhaps hardly too much to say that this large and influential Board, responsible for the educational needs of a population between three and four millions in number, holds in its hands the immediate future of the educational question in England. We venture to think that its refusal to enforce the obnoxious Clause 25 would go far to allay the agitation and alarm which threaten the disintegration of the Liberal party throughout the country. While, on the other hand, if the opposite course be taken, it is perfectly clear that we are about to enter upon a fierce and bitter contest, probably prolonged enough to involve the overthrow of more than one Government before the inevitable result is achieved. But as this may seem to be an exaggerated estimate of the importance of any decision the immediate effect of which is confined to the Metropolis, we will give our reasons.

We do not think we are assuming too much if we say that the only condition, on which the recent Elementary Education Act may be expected to have even a moderate lease of life, is that the operation of Clause 25 should be confined to those portions of the country in which the demand for religious equality is yet a far-off cry, and where the dominion of the parson and the squire is as yet comparatively undisturbed. Reserving our own uncompromising hostility to ecclesiastical domination in every place and in any form, we nevertheless freely admit that, under the plea of an adequate protection afforded to all sects by the time-table conscience-clause, a very plausible case might be made out, on grounds of economy and present expediency, for paying fees to denominational schools, in districts where existing accommodation is nearly equal to the educational needs of the population, and where Nonconformists are an insignificant minority. In such districts it might be urged that the ecclesiastical party are in possession; and that to build fresh schools required only for the purpose of establishing, apart from any general demand on the part of the inhabitants, a com-

petition with the dominant sect, would be a wasteful expenditure of the ratepayers' money. We, for our part, would be far from denying the plausibility of such a plea. We of course regard the whole condition of things in such places as temporary and passing away. But as it is undeniable that it exists at present, we can imagine that, after the English manner of settling political questions, a real compromise might be effected on the basis of limiting the operation of Clause 25 to districts where little, if any, additional school accommodation is needed—unfortunately not always the most thoroughly educated districts—and where Church and State are as much matters of course as the sun and moon. Applied in this way, the clause in question would be, what our opponents say it is, a compromise. It might indeed be an arrangement of delicate balance, requiring much self-control and accurate apprehension of circumstances on the part of eager ecclesiastics, and perhaps on the part of village Hampdens and Baxters as well. Still, it is a compromise which might quite conceivably hold good until the Liberation Society has complied with Mr. Gladstone's challenge, and educated the country generally up to a perception of the advantages of disestablishment. And it is precisely this compromise which would be effected, if, by a sort of spontaneous "Five-mile Act," Clause 25 were shut out from all great towns and centres of population.

It will doubtless appear gratuitous generosity on our part that we should thus point out to our friends on the other side of this question the means of preserving their pet clause, for some time at least, as a part of the law of the land. But though we have been charged by able critics with a very cantankerous disposition, we are by no means anxious to precipitate agitation where it can be avoided. Indeed, if we might have our way, the great question of Church and State should be calmly argued out on broad grounds of religious truth and political justice altogether undisturbed by irritating squabbles about the application of local rates. Nor do we think we are far wrong in believing that the representative men amongst the champions of religious equality would be loath to turn aside from their one great argument to join in vexatious conflicts about school pence. But our opponents may rest assured that what *they* call a compromise, *we* consider to be a surrender at discretion. The transfer of some hundred thousand pounds a year—taking the country at large—from the schools of the nation to the schools of two leading sects, we regard as rather too large a leek to be readily swallowed. And if the ecclesiastical party supposes that we can be compelled to accept it quietly at the command of School Boards, which in some places, as in Birmingham, so ridiculously misrepresent the majority of the population, they had better refresh their memory of the church-rate controversy, which it is clear they have already forgotten.

Now, if the London School Board, in the exercise of its discretion, should refuse to avail itself of the permission to rob its own schools for the purpose of maintaining rival institutions, it is certain that such an example will have a very powerful influence in the country generally. The Birmingham Board would be fairly compelled to give way. Others would follow suit. A fashion would be set which it would be difficult for newly created Boards to resist. And the result might be virtually just such a compromise as we have hinted at as possible. There would still be many places in which the only need for a Board would be the necessity for obtaining compulsory powers, and where the twenty-fifth clause might be enforced, if not with our good will, at least without much objection on the part of the inhabitants, and without occasioning any present conflict.

But if, on the other hand, the London School Board should decide to enforce the clause, then there is nothing for us but to accept the challenge, and go into the conflict with all the force that reason, justice, and enthusiasm can give. All thought of even a temporary compromise must then be abandoned. There can be little doubt that other School Boards, elected by the cumulative votes of active sectarians, will be eager to follow so welcome an example; an agitation will be aroused, the like of which has never been seen since the days of Sir James Graham's ill-advised scheme; an agitation that nothing will allay but a total repeal of the unfortunate clause, together with other material modifications of the Act. We do not risk our prophetic credit much in venturing such a prediction. In fact, we are to some extent prophets after the event. For the agitation is actually begun. Not to mention the growing excitement in Birmingham, local Nonconformist committees have already been established in upwards of forty towns, and though they have a further aim to secure the political organisation of Nonconformity, yet the foremost and immediate object of them all will be to oppose the sectarian working of the Education Act, and especially Clause 25. Even the Pharisees could tell that redness of the morning sky threatened a stormy day. But there are many in our day, and not of one party alone, who need to remember the Lord's rebuke:—"*Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*"

NOTES ON THE CHANNEL ISLANDS.

(*From a Special Correspondent.*)

Lovers of the picturesque who visit these famed Norman isles are amply rewarded for the possible inconveniences of a sea-voyage by the healthful enjoyment which they cannot fail to experience, when once again they plant their feet on *terra firmâ*. Some give the palm to Jersey; others to Guernsey; while many enthusiasts declare, not without reason, that in Sark "there meet all the wonders of earth and sea." The truth is that each island offers its own special attractions, not only to geologists, botanists, conchologists, and other scientific explorers, but also to that far larger public which is content to admire natural scenery in its broad outlines. Guernsey possesses grander precipices and more rocky bays than the larger island; while Jersey is superior to her neighbour in the pastoral and sylvan beauty of her inland scenery. No finer cliffs can be imagined than those which look down upon Moulin Huet Bay, a sheltered cove whose waters are dotted with masses of variegated rock, over which the sea sports playfully or is driven with impotent fury. Yet Plemont is hardly inferior to the rugged majesty of Moulin Huet or of the Gouffre, the latter a narrow gorge which winds its way to the sea between awful precipices. To those who have not explored the Guernsey bays, Plemont, with its noble beach, its glistening islets and enchanted caves, must appear absolutely perfect—one of Nature's masterpieces; but, while Jersey has only one Plemont, her rival boasts of several bays which equal, if they do not surpass, the splendours of the Jersey headland. But if Guernsey is superior to Jersey in those sublimer works of creative power which inspire reverence and awe, she has no bays to compare with St. Aubin's or St. Ouen's for expansive breadth and diversity of scene; although, on the other hand, the sea-view of the town of St. Helier will not bear comparison with that of St. Peter Port, whose red-roofed houses, first nestling on the shore, gradually creep up the slopes of the hill, until they crown the leafy heights above. Guernsey is fruitful, highly cultivated, pleasant to the eye—especially if the traveller on an idle summer day, saunters through one of its famous water lanes, which photography has reproduced with admirable fidelity; but Jersey is more wooded, its valleys are more romantic, and its hawthorn hedges, with the cheerful glow of their red berries, far more numerous than in the lesser island. "Comparisons are odious," and yet they are necessary when the object is to prove that he has not seen the Channel Islands who has only visited one of them, and that Jersey and Guernsey each possess attractions *sui generis*. Tourists who are familiar with Sark will not admit that the cliffs, precipices, bays, and caverns of this home of the Naiades are equalled by any other members of the group. My sojourn was too brief to enable me to judge of the reasonableness of the pretension; but I saw enough to satisfy me that it was not presumptuous. The inland scenery of this magnificent vertical rock is devoid of interest; while its houses, including the ugly Episcopal church and the tiny Wesleyan chapel, may almost be counted on one's fingers. An exception must be made in favour of the grounds of the Seigneurie, which are laid out with exquisite taste in a well-wooded corner of the island which leads down, by a narrow declivity, to the granite rocks of Port du Moulin. But nobody goes to Sark to see its fields and meadows, or to stare at the residence and gardens of its half-feudal ruler. The beauties of the island are all piled up on its wildly romantic coast, where magnificent cliffs and rocky islets, even when they assume the most fantastic forms, never lose their solemn grandeur, and, at the same time, by their similitude to castellated ruins, and cathedral towers and pinnacles, perpetually remind the observer of the proudest works of man.

At the time of my visit to Jersey, Mr. Spurgeon was inhaling the sea-breezes at Plemont, and I was glad to perceive, that although bearing the marks of his recent illness, he was rejuvenated in appearance. It is these chance encounters which give zest to pilgrimages, from Dan to Beersheba; and assuredly our great preacher, with whom duty is a watchword, a battle-cry, and the great aim of a useful life, was never more truly in the right place than when he sought to woo back health and strength on the sands at Plemont. Mr. Spurgeon was wise to visit Jersey; but I hope he saw something of Guernsey, and also had time to take a peep at Sark. I should, however, regret to produce the impression that these islands are attractive only for their scenery. Besides this, they have a real human interest. Loyal to the backbone, they yet retain many of the features and some of the institutions of feudal times. Victor Hugo has sacrificed much of his popularity in the Channel Islands, by expressing his belief in their ultimate reunion with France; but nevertheless the French language, disguised as a *patois*, lingers in these islands, and old Norman laws and ceremonials render them unlike any other part of the United Kingdom. When poor Edward Denison visited Guernsey, he was greatly struck, as his Letters show, with the continued observance of ancient forms. There is no sham about them; for they embody the spirit of a social life which has not passed away, but actually exists at the present hour. The Channel Islands enjoy the full benefit of British rule, while they are exempt from Imperial taxation, and to a large extent, from Imperial obligations. They govern themselves by means of quaint Parliaments and courts which Mr. Odger could hardly approve of, but which have served the purpose of their existence for centuries. Their land laws happily promote the subdivision of property; and a Jersey or Guernsey peasant, in spite of his Celtic origin and of perpetual intermarriages, cannot for one moment be compared with the miserable English agricultural labourer. The moribund Channel Islander is an ignorant being; but as the present generation is fully alive to the priceless value of education, substantial stone school-houses have been erected in which the young idea is taught to shoot at the moderate charge of one penny per week.

The islands seem to be comparatively free from the brutal curse of intemperance. In Guernsey (and I presume also in Jersey), public-houses are compelled to close from Saturday night till Monday morning. Drunkenness is not treated as a venial moral offence, it is actually punished as a crime. Only a few days ago a wretched printer who was found drunk and incapable in the public streets discovered this to his cost. He was sentenced to a fortnight's imprisonment, the second week to be passed in solitary confinement, and with bread and water for food. Such an example must have a remarkably sobering effect both on the unfortunate inebriate himself and on all would-be tipplers. Sunday in the Channel Islands is a day of perfect tranquillity. It is refreshing to see sailors enjoying a country walk on the morning of the day of rest, and also appearing to enjoy it. Not much is said about teetotalism, for spirits are cheap and in general use; but legislation and magisterial discipline appear to have mitigated the evils of the liquor traffic.

Victor Hugo is the most celebrated resident the islands have had, or are ever likely to have; although since the fall of the Emperor, the place which knew him so long has known him no more. But his house, which is kept by his amiable sister, is open to all strangers who choose to visit it any afternoon between half-past one and five o'clock. The contents of Hauteville House look odd and even grotesque; and a superficial person may easily fall into the mistake of supposing that they simply minister to the egotism or eccentricity of the poet. The truth, however, is that nearly everything which startles the visitor possesses an historical or a personal interest. For example, upon the two strange gilt figures in the drawing-room once rested the throne of the Doges of Venice, and the tapestry which drapes the wall of another apartment is splashed with the blood of the favourite of Queen Christina of Denmark. Victor Hugo's study is simply a structure of glass—resembling a photographic studio—stuck on the top of the house. Here he was accustomed to write, until his doctor forbade him to use a room which during the summer was unprotected from the fierce rays of the sun, and in the cold weather was warmed only by the dangerous fumes of a charcoal stove.

C.

The *Globe* states that a tradesman of London has received from his son a valuable diamond from the African field, with an intimation that another of a larger size is on its way. The son writes of one diamond weighing 127 carats, which is nevertheless only a chip from a large stone.

Foreign and Colonial.

FRANCE.

The negotiations for the Alsace-Lorraine Treaty of Commerce are at present formally suspended. It is expected that the negotiations will not be resumed until the difficulties which have arisen shall have been removed by previous arrangement.

The *Daily News* correspondent at Paris says that the operation with a group of bankers which the French Government has been negotiating for about a week was concluded on Saturday. The Prussian Government agrees to accept in payment five hundred millions of francs in French Treasury Bonds, payable in five, six, and seven months, in London and Berlin, and to be guaranteed by the bankers, who receive a commission.

The Government is taking steps for the early payment of the fourth half-milliard.

The disarmament of the National Guard of Lyons, Nismes, and St. Etienne has been completed. At Toulouse the process is still going on. All the arms collected from the Guards will be deposited for greater security in the Central Arsenal at Bourges.

The deputies of the Extreme Left have commenced their campaign in favour of the dissolution of the French Assembly. They are taking advantage of the rancour felt in some large towns at the disarming of the National Guards.

The Government prohibits public meetings in connection with the elections to the Conseils-Généraux, but it will be very indulgent in respect of private meetings. The Paris correspondent of the *Pall Mall Gazette* says:—"The electioneering struggle for the choice of general councillors is assuming a political aspect, and becoming a fight between Republicans and Conservatives. It is remarked that the Legitimist element is peculiarly hostile to supporters of M. Thiers, and that the Republicans are better organised and more moderate than ever." The Duc de Mouchy is a candidate in the Department of the Oise, and M. Drouyn de Lhuys in the Department of the Aisne. The Duc d'Aumale is a candidate in the Department of the Oise.

Several Bonapartist candidates have come forward for the Councils-General elections in the Departments of the Gironde. M. de Persigny comes forward in the Haute Loire.

The Austrian Ambassador at Versailles has communicated to the President of the French Republic a despatch from his Government, relating to the interviews at Gastein. This document, we are told, tends to prove that, while the more friendly relations between Austria and Germany do not menace either France or the peace of Europe, every liberty of action is left to the Austrian Government for continuing its friendly relations with the French Republic.

M. Michel Chevalier, in an article in the *Journal des Débats*, attacks the Protectionist policy of the Government, and points out the disastrous effect that policy must have on French commercial relations with England and Belgium.

The *Journal Officiel*, in announcing the occupation of the Paris North and East Forts by the French troops, states that they require some repairs and the supply of some new *matériel*, the old stores having disappeared. The repairs of the Paris fortifications are being actively carried on. It is said that the south-western and southern forts are to be thrown further forward. The departure of the German troops has nowhere given rise to any untoward incident.

The trial of Rochefort before the court-martial at Versailles occupied two days. The accused said that he had not committed the deeds laid to his charge; he had energetically opposed the doings of the Commune, and had not excited any one to burn the house of M. Thiers. Rochefort added that when he was arrested at Meaux a Prussian general offered him his liberty, but he refused it. The prisoner defended himself vigorously during his examination, and protested that the greater part of the writings in his diary brought in evidence against him were not penned by himself. The court-martial condemned Rochefort to the heavy sentence of transportation for life in a fortress. He has appealed for a remission of the sentence. Rossel's conviction has been quashed by the Court of Revision for irregularity. A new trial has been ordered to be held before Colonel Boisdemetz. The Court of Revision has rejected the appeal of Ferré and others.

It is said that a considerable number of Communist prisoners on the hulks at Lorient died of dysentery and typhus fever last month, the average mortality being seven per week out of 1,200 prisoners. Much fear is entertained that the first cold weather will cause many deaths from inflammation of the lungs.

GERMANY.

The task of determining the frontier between France and the new German provinces has been completed, so far as the Meurthe Department is concerned. The *Carlsruher Zeitung* says that the following advantages accrue to Germany from the change:—1. The Grand-Duchy of Luxembourg now only borders on French territory for a distance of little more than six English miles. 2. In the north-west Germany gains a number of new subjects who, though not numerous, are for the most part German; as well as very important ironworks. 3. All the important strategical points to the west, south-west, and south of Metz, to a distance of four, five, or six leagues, together with the battle-fields of the 16th and 18th August, now belong to the German Empire.

Count Arnim, the German Ambassador at Paris, has lodged a most serious protest with the French Government against the recent maltreatment of Germans at Lyons. It is said that M. de Rémusat has fully acknowledged the justice of the complaints, and promised that everything would be done to put a stop to the "scandalous" proceedings at Lyons, and to protect the Germans there.

The 22nd division of the German army, with the Crown Prince at its head, marched into Cassel on Monday, and was welcomed by crowds of the inhabitants and a deputation of the Corporation. The Burgomaster presented an address to the Crown Prince, and the latter delivered a suitable reply, in which he eulogised the time-honoured bravery of the Hessians. There was afterwards a review of the troops, at which the Crown Princess was present.

ITALY.

Wednesday was the anniversary of the entry of the Italian troops into Rome, and the occasion was celebrated by the Romans with great demonstrations of enthusiasm. Notwithstanding that the weather was rather unfavourable, the streets were crowded with people, and all the houses were hung with flags. The Working Men's Associations marched in procession to the Porta Pia, by which the Italian army made its entrance into the city; and in the afternoon there was a review of the Italian troops. The city was splendidly illuminated in the evening, and perfect order everywhere prevailed. There was also a review of the National Guard and of the troops by General Riccotti.

The King is attending the military manœuvres at Villafranca and Calldiera.

The last interviews between the French Minister and Italian diplomatists have (the *Times* correspondent says) confirmed the good understanding between the two Governments, but have in no degree modified the personal position of the Italian representatives in France.

SPAIN.

The King of Spain went to Gerona on Tuesday, stayed the night, and returned to Barcelona on Wednesday. His Majesty went on Thursday to Tarragona and returned at night. Prince Humbert, who arrived at Barcelona on Thursday, accompanies the King, whose reception everywhere has been so gratifying that he intends to extend his journey to Pampeluna, Burgos, Valladolid, and other places not in the original programme, and on that account the opening of the Cortes will be postponed until the 10th of October.

At a meeting of the Republican party it was decided to preserve an expectant attitude towards the *de facto* Government.

The Spanish representative in Morocco has telegraphed to the Ministry of War that the Government of the Sultan has promised to punish the Riff pirates, and he adds that it is believed the Sultan will fulfil his promise. An order has, however, been despatched to Malaga to send immediately to Melilla the steamer Alerta with reinforcements of artillery and infantry.

INDIA.

Mr. Norman, the Deputy Chief Justice at Calcutta, has been assassinated on entering the court, and expired almost immediately. One wound was in the abdomen, and the other on the left shoulder, between the spine and the bladebone. When struck, he fell, but recovered, and ran, then stopped and flung a brick at the murderer, who was promptly captured. The wounds were inflicted by a tapering Goorkha knife. The assassin is a wild, ignorant man, evidently an adept at murder. He is a Wahabee against whom Mr. Norman had decided in an action. The assassin has been identified as a resident at the Mosque in Calcutta. He is a native of Cabul, and is not insane. A large number of his class left Calcutta for up country on the night of the murder. Several arrests have been made. The final trial of Ameer Khan is at hand, and it is believed this crime had some connection with that event. The feeling of grief and sympathy is intense. The funeral of Mr. Norman, at the public cost, was more impressive than any ever remembered here. Every place of business was closed, and every native housetop was crowded. All the roads to the cemetery were lined with people. There is no leading member of either the Government of India or that of Bengal in Calcutta at present.

On the 16th of September the Ameer of Afghanistan appointed his son Yakoob Khan Governor of Herat, with Akbar Ahmed Khan as Lieutenant. Yakoob promises to send the malcontents to Cabul. The Furrah army is recalled. The Ameer's confidence in Yakoob is undoubted.

The rebel Mahomed Keyes arrived at Edwardesabad on the morning of the 21st of September, with women, children, and property, and laid down his arms at the feet of the Deputy Commissioner. Eleven of the ringleaders were arrested.

FOREIGN MISCELLANY.

It is hoped that the Mont Cenis tunnel will be opened for traffic about the middle of October.

The Pope has postponed the appointments of the bishops to the vacant sees until November.

A Lombard telegram states that a betrothal is about to be concluded between King Louis of Bavaria and Princess Thyra of Denmark.

The President of the Swiss Confederation has appointed Herr Staempfli member of the Court of Arbitration on the Alabama question.

Intelligence has reached New York from Tortola that 7,000 persons have been rendered houseless by an earthquake.

Advices from Cuba state that a Spanish man-of-war has fired into and boarded a British sloop off Hayti. The British Consul and the Haytian Government are trying to arrange the matter.

THE MATTERHORN.—The fifth ascent of the Matterhorn this year has been made (the *Swiss Times* says) by Mr. Fowler, an Irish gentleman, accompanied by the guides, C. Knubel and J. Lochmatter, of St. Nicholas.

SOUTH AFRICA.—The Cape Town Parliament was prorogued on the 11th of August. The bill to annex Basutoland had become law; and the Governor had been authorised to take the necessary steps for preserving order at the diamond fields. Diamonds of large size were found in the fields daily.

A WEDDING PARTY DROWNED.—The *Times of India* reports that on the 8th of August, a boat carrying a wedding party of about one hundred and fifty struck upon the railway-bridge across the Sutledge, between Philliour and Loodiana, and went down. All were drowned except twelve, who were with difficulty saved.

THE PRESIDENT OF THE FRENCH REPUBLIC.—Lately M. Thiers has become very uneasy. He has strange fancies of conspiracy against his own person. He is afraid of being kidnapped; and patrols of policemen and soldiers are constantly on the *qui vive* around the Prefecture at Versailles.—*Correspondance Européenne.*

UNITED STATES AND MEXICO.—Trouble is said to be brewing between the United States and Mexico, arising from depredations committed by Mexicans upon American vessels on the Rio Grande. Several instances of recent outrages have been brought to the attention of the State Department, and formal complaint has been made to the Mexican Government.

WILD BEASTS IN INDIA.—The return of the number of persons killed by wild beasts during the past year in the Madras Presidency has lately been made up, from which it appears that 183 persons were killed by tigers, twenty-one by cheetahs and panthers, seven by bears, ten by bisons, five by wild hogs, four by elephants, and three by alligators. Tigers are most destructive in Ganjam, Vizagapatam, Jeypore, Kurnool, and Coimbatoor.

LOSSES IN THE LATE WAR.—The official returns of the losses of the German armies in the French campaign of 1871 are now completed, and appear in the popular almanacs for 1872, as they have already in less detail in the newspapers. The total is 18,000 odd dead, 87,000 wounded, 6,000 missing. The smallness of the figures has excited much surprise; but there can no longer be any doubt as to their correctness. The official returns of the French lasses at Forbach, Woerth, and Gravelotte amount to 26,000; Sedan, 10,000; the Army of the Loire, 22,000; Bourbaki, 7,000; Faidherbe, 4,000; different sieges, 2,000; Paris, 17,000: altogether, 89,000.

THE DISTURBANCES IN CHINA.—In reference to the events in the province of Canton reported in our last, a correspondent of the *Times* says:—"That the opposition of the Chinese is not confined to Roman Catholics is proved by the news I have just received of two Protestant missionaries, whose acquaintance I had the pleasure of making in Hong Kong last year. There has been, and still is, a row in Canton. Some of the missionaries at the out stations lost all they had, among them, I am sorry to say, the N——s. Their house was clean pulled down, and they had, to use the expressive phraseology of the Anglo-Chinese language, to 'Wylo chop chop.' Mr. and Mrs. —— were burnt out of their home; also Mr. ——."

THE DESTINATION OF THE CONVICTED COMMUNISTS.—"The individuals condemned by the courts-martial of Versailles, Lyons, and Marseilles," says the *Patrie*, "and whose appeals were rejected, have been sent to the bagne of Toulon, where they will be confined until their departure for the places where they are to undergo their sentence. An auxiliary steam transport has been prepared to receive them, and will put to sea at the commencement of October. Instructions are said to have been already sent out to the Governor of New Caledonia, in order to arrive two months before the first vessel from Toulon. A penitentiary will be organised in a healthy situation near Noumea for the men, and the women will be sent to the Island des Pains, at a short distance from the coast."

ANOTHER POLAR EXPEDITION.—The Russian Geographical Society is organising a scientific expedition to the Polar Sea. The object of the expedition is not only to reach the North Pole, but also to select such a route as will give the best opportunities for studying the geography, climate, and industrial conditions of the Siberian coasts. The icy sea, which contains innumerable islands hitherto unvisited by geographers, will be thoroughly explored, especially from a scientific and industrial point of view. The course of the Gulf Stream will be carefully followed, and observations made for the purpose of discovering the best route from the mouth of the river Obi for exporting the products of Siberia, and of obtaining a complete knowledge of the fauna and flora of those

regions. Special attention will also be paid to the fisheries. A preliminary expedition is to be sent out as soon as possible to reconnoitre the seas in the vicinity of Nova Zembla.

THE EMANCIPATION QUESTION IN BRAZIL.—The Legislative Session has been prolonged to December 5, in order to pass the Budget and the Slave Question in the Upper House. The debates on the Emancipation Bill in the Chamber of Deputies have been accompanied by scenes of some violence on the part of the minority, which has resisted that moderate measure without indicating what terms of emancipation it would accept. But both the President and the majority appear to have been determined steadily and perseveringly to advance the measure they have taken in hand, and, in spite of the Opposition, commencing the whole discussion *de novo* over each clause, they have got the bill, as we should say, through committee; that is, all its clauses had been adopted. In the Senate there is, it is understood, an ascertained majority in favour of the bill. The wiser Liberal leaders in that House intend, it is stated, to propose some considerable amendments to the details, but will if they are defeated then support its enactment this session should time permit.

DISAPPEARANCE OF A LAKE.—A remarkable geographical phenomenon has lately been presented in the district of Telchef, in Lithuania. Near the little town of Wromin, on the road from Telchef to Kovno, was a lake eight versts in length and five in breadth, noted for its abundance of fish, the fishery of which was worth 1,500 roubles a year. A few weeks since, during a perfect calm, the waters of this lake rose and were agitated as if by a violent tempest, while a strong sulphurous smell rising from them pervaded the locality. After two or three days this ebullition ceased, and the surface of the lake was covered with dead fish, some of which were so large as to weigh 200lbs. each. Fearing that their decomposition would breed a pestilence, the inhabitants of the neighbouring villages were called upon to collect them, and they were buried with a goodly covering of lime. Since then the lake began to sink, while the sulphurous odour increased daily, and the lake at the latest accounts had become nearly dry. It is supposed that the limestone and chalk bottom of the lake has given way, and the waters have sunk into a subterranean canal.

ANTIQUARIAN EXPLORATION IN ROME.—An occasional correspondent of the *Times*, writing from Rome, September 13, says:—"Nothing has yet been done in the way of commencing the examination of the bed of the Tiber, but in other directions an impetus has been given to antiquarian exploration, which promises not only most valuable results, but also the solution of many disputed questions that have long been bones of contention between the members of the *genus irritabile* archæologists. Immediately after the 20th of September last, one of the first acts of the Italian Government was to constitute Signor Rosa, who so ably conducted the excavations on the Palatine, Chief Superintendent of Excavations and Antiquities for the province of Rome, with almost unlimited powers over the whole of the region that may be crudely measured in one direction from the Capitoline Hill to the Porta San Sebastiano; in the other, from the Baths of Titus to Monte Testaccio, with a *carte blanche* to commence operations at once wherever he thought most advisable, and with 300,000f. to go to work upon, which sum I am informed is to be continued annually for the same purpose. Signor Rosa lost no time in taking advantage of the good intentions of the Government, but at once commenced an extensive series of excavations beginning with the long neglected Forum and in the Baths of Caracalla.

THE CHURCH DISESTABLISHMENT QUESTION IN INDIA.

(From the *Calcutta Christian Spectator* for August.)

It is a fact of the utmost significance that in recent years a prevailing tendency to withdraw from Christian churches the patronage and funds of the State has found practical expression in some of the most active communities of Christendom. In the British Empire, within the last three years, the Established Churches of Ireland, of the Bahamas, of Jamaica, and of Victoria (Australia) have been deprived of State support and committed to the care and liberality of those who desire their ministrations. Yet, earlier, the Established Churches of Canada, of the other colonies of Australia and of New Zealand, had been emancipated from State interference and entrusted to the willing support of their adherents.

The reasons which have been urged—successfully urged—in favour of those momentous changes are in each case similar, and are well known. The Irish Church Establishment numbered in its communion but a small minority of the population of Ireland. That it should be supported from a revenue realised mainly from taxes paid by Roman Catholics, was felt by a large majority of the people of Great Britain to be an intolerable injustice. The institution of that Church had ever been regarded by the Irish people as a symbol of conquest and oppression. In the interest of justice and of social peace, the people of Great Britain have willed its disestablishment. The population of our colonies is a strange aggregate of persons of various races representing every variety of religious belief and of Church organisation. Those who seek a livelihood in these "fresh fields and pastures new," rely for success on their courage, energy, and fairness. Patronage and partiality are supplanted by kindliness and the just reward of acknowledged merit. In such a state of society it is easy to understand that the endowment by the Government of one religious sect before and above all others must be held partial and unjust. Happily the love of freedom and fair play has, at an early period in the history of our colonies, refused to perpetuate the injustice received by tradition from our forefathers, and we may hope for the growth and expansion of religious life in these nascent yet vigorous communities, free from much of the bitterness which has been, and still is, the reproach of Christianity in the mother country.

But if in Ireland and so many of the colonies—why should not disestablishment be effected in India? The main arguments which have prevailed in the former case apply with even greater force to the latter. Was the Irish Church the Church of a small minority of the people? The adherents of the Indian Church Establishment form so small a proportion of the whole population that the fraction cannot be easily expressed in words. Was the Irish Church a badge of conquest? The only plea by which we can justify the diversion of a portion of the public revenue to the Indian Church Establishment is, that we have the *power* to do it. Was the endowment, by the colonial Governments, of one section of Christians inconsistent with the equal justice owed to all? There are scattered over India a fair number of Christian congregations, both English-speaking and vernacular, to whom this equal justice is denied. But the worst feature of the Indian Establishment—one to which Ireland and the colonies supply no parallel—is that its income is derived from a revenue raised by taxes imposed on Hindus and Mussulmans. The congregations of the Indian Church Establishment assemble for Christian worship in edifices and listen to Christian instruction from ministers *provided at the expense of the heathen.*

We know the reply which readily starts to the lips of the defenders of the Indian Establishment. Say they—"The Civil and Military Services are also provided at the expense of the heathen; you might as well abolish these as the Ecclesiastical Service." We admit the premiss: we altogether disallow the inference. The members of the Civil Service are endeavouring with more or less of conscientiousness and zeal to administer the laws through the length and breadth of the land. In spite of overwhelming difficulties, they are trying to impose taxation fairly, to decide between litigants justly, and to punish and repress crime. Nor do we think that their labours are unappreciated. A tax for the Civil Service would not be the most difficult to collect. Perhaps the military service would not stand so high in popular estimation. The soldier terrifies the quiet and inoffensive native, and provokes the resentment of the high-spirited and insubordinate. Yet the services of the army in repelling frontier attacks and in guaranteeing internal peace are not without recommendation to the tax-paying millions of India. Moreover, the Indian Army is largely composed of natives of the country. An army tax might, then, be collected with no more grumbling and dislike than usually greet the unwelcome tax-gatherer in all countries. But extend this fancy of a separate collection of the several branches of the imperial revenue to a church establishment tax. Suppose the vergers of the Established Churches had to apply from house to house for the payment of such a tax. With what feelings would they be received? The impassive Hindoo would excitedly resent the claim; the fierce Mussulman might openly resist it. No surer means could be devised for spreading disaffection and rebellion throughout the land. On the ground of what services could such a tax be demanded? None whatever to the natives—the great body of tax-payers—but for services rendered to their well-to-do superiors. To burden the millions of India with the cost of the means and services of religion for the official classes, is as just as it would be to impose taxes to furnish them with the means of gratifying their tastes for art and literature. Aye, and more unjust. For the principle of religious neutrality, on which Britain has undertaken the goverment of these realms, is thereby violated.

"But," again reply the defenders of Church Establishments, "the Indian Ecclesiastical Establishment ought to be regarded as a necessary complement of the Civil and Military Services." We object to this view, but with a difference. Well-paid civilians and officers are quite able to provide themselves with the ordinances of religion; and we are inclined to believe that they are as willing as able. But, for the troops of European soldiers occupying the military stations of the country, some special arrangement is necessary. The common soldier is poorly paid, and frequently removed from place to place, and therefore scarcely able to bear the cost of his religious instruction. Whether the special agency for supplying his religious needs should be a voluntary society or a government institution, it is beyond our present purpose to discuss. We will frankly confess our preference for the former, because we are are profoundly convinced that the more Christian ministers of every church are released from the suspicion of professionalism, the more powerful does their testimony to Christ become to persuade and convince their hearers. But it may be necessary that the State should bear the expense of Christian services for the common soldiery. To the cost of such services no one, we apprehend, would raise any objection. If the only charge on the imperial revenue on ecclesiastical account were simply for the religious instruction of the common soldier, there would be no disestablishment question in India.

It is the unjust and unnecessary disbursement of the funds of the State to congregations in the capital cities of the three Presidencies; it is the waste of public money on knots of civilians and officers in remote mofussil stations, that give ground for the demand for disestablishment. The following extract from a letter in the *Nonconformist*, of May 31st, sufficiently illustrates the point in hand. "I know a station in India where there is usually a Sepoy regiment and one or two civilians, and, though for the past twelve years, there have not been in that station more than ten or twelve European military or civil servants of Government, yet during this period there has always been a resident chaplain. For some time past there has only been the wing of a regiment at the station, with not above eight or ten European officers; but there the chaplain now is drawing 800 rupees per mensem, or nearly 1,000*l.* per annum. Supposing, therefore, that all these gentlemen attend the services conducted by the chaplain, yet it must be admitted that 100*l.* each per annnm is rather a large sum for their religious instruction, especially when it is borne in mind that the Sepoys of the regiment, in addition to being taxed for their padri, have to provide their own religious teachers, and that out of a salary of 10*l.* to 12*l.* per annum."

The present condition of this question, judging from the notice given to it by the newspaper press, is more hopeful than encouraging. The attitude of the Anglo-Indian press is generally that of tacit consent; the native newspapers occasionally complain and protest. The former is naturally disinclined to raise any objection to a privilege exclusively enjoyed and warmly defended by its own readers. If the Anglo-Indian press were to advocate Indian Church disestablishment, it would display a magnanimity and generosity unprecedented in the history of the Fourth Estate, and almost amounting to self-devotion. The bold and brilliant *Pioneer* naturally hangs shy of leading the way in this enterprise. Whenever this question is raised the *Friend of India* quietly recedes from the side of his great client, and temporarily contents himself with being the *Friend of Anglo-India.* And, of course, the valiant *Englishman* would for ever disgrace his name, if he were to yield one jot of privilege before being forced to do so.

Of the state of native opinion, it is not easy to form any accurate estimate. The mass of the people have no opinion on this or any other question of public policy. They are in utter ignorance of the proceedings of the Government, and are content to remain so, if their interests and comforts are not directly interfered with. Such criticism of the legislation and administration of Government as is offered by the native community comes from the higher and educated classes. The views of this limited but important section of the community as expressed by the native press, English and vernacular, are adverse to the Church Establishment. Nor does such opposition arise from a chronic dissatisfaction with English rule. The *Indian Mirror* emphatically expresses its sense of the immense advantages to civilisation accruing from English ascendancy in India. Yet it concludes a recent article on "Church Disestablishment" with these words: "The truth is, the payment of a state clergy out of the revenues of India is acknowledged and felt to be an evil and an injustice, as urgently requiring redress as that which has been already expiated in Ireland; and we would not be surprised if expiation were accorded at once, but for the 'vested interests' which the clergy of all creeds and nations know how well to advance, and which must be satisfied before justice is due (done?) to poor India.*" This is no doubt the predominant feeling in the minds of the native community, where any feeling exists at all about the matter.

And it is a growing feeling. Within the last few years it has gained in intelligence and depth. The rapid development of a cheap native newspaper press has spread it over a far wider area than it ever touched before. To any one who attempts to measure the force and tendency of the social and political influences at work in native society, it must be plain that not many years hence the natural and just objections of Hindoos and Mussulmans to be taxed for religious services with which they have no sympathy, will acquire such strength that a Government which bases its claim to respect and obedience on its desire and efforts to distribute justice to all its subjects, irrespective of their religious creed, cannot longer disregard it. Even now some calm and moderate representation would not altogether fail to attract the notice of a Parliament which has so strongly felt and so decisively removed the injustice of the Irish Church Establishment. But so languid an interest is shown by the British Parliament in Indian questions of the highest importance, that we are not sanguine that such representations would result in any immediate practical advantage.

Another and perhaps more effective mode of procedure has already been initiated by a native member of the Legislative Council of Ceylon. A few months ago the whole question of State-aid to Christian Churches was ably raised by Mr. Coomara Swamy, a non-Christian member of that Council. Mr. Swamy correctly reasoned that as there is now no Government connection with the Buddhist and the Hindoo religions in Ceylon, it is unjust that the Christian religion should be sustained from the coffers of the State. This is the

* *Indian Mirror*, June 30th, 1871.

simple and clear conviction which will ere long penetrate the native mind and find advocates in the other Legislative Councils of the Empire.

We are loth to entertain the prospect of our Christian legislators being taught the elements of justice—the first principles of Christianity—by Hindoos and Mussulmans. Far rather would we look forward to a timely and generous surrender of a privilege tainted with injustice, to an early removal of a grievance which dims the splendour of Christianity in the eyes of the heathen and prejudices their minds against it, and to a high and cheerful trust in the willingness of Christians to maintain with dignity the services of the Church which attracts their purest and noblest sympathies.

INTERNATIONAL ARBITRATION.

The first annual meeting of the Workmen's Peace Association was held on Wednesday evening, at their Council-room, Buckingham-street, for the purpose of electing a council for the ensuing year, and also for the purpose of considering how best to gain support throughout the country during the coming winter in aid of the proposition to be brought before the House of Commons next session by Mr. H. Richard, M.P., which proposition has for its object the establishment of a permanent system of international arbitration. The chair was taken by Mr. Galbraith. The council for the year having been elected, it was resolved that a series of public meetings be held throughout the country in aid of the movement, and also for the purpose of urging upon all constituencies not to vote for any man as their Parliamentary representative who will not pledge himself to heartily support the application of the principle of international arbitration. The following outline of a plan for the establishment of a High Court of Nations was then resolved upon, to be submitted to the country:—

Preamble.—Whereas war has signally failed as a means for the settlement of international disputes, and being opposed to the character and spirit of the age, in the belief that by a conference permanent peace and concord between nations would be promoted by the establishment of a High Court of Nations on the basis set forth in the following articles:—

Article 1. Constitution.—Every separate and independent Government to have the power to appoint an equal number of representatives to such court.

Article 2. Duties of the Court.—The court to draw up a code of international law providing for the settlement by the court, on the basis of such code, of all disputes that may from time to time arise between the Governments represented.

Article 3. Jurisdiction and Power.—The jurisdiction of the court to extend to all Governments represented, but its power of interference to be limited to the external relations of such Governments, so as under no circumstances to interfere with the internal affairs of any nation.

Article 4. Decision of Court.—Any Government represented refusing to be bound by or neglecting to obey the decision of the court within a time specified for that purpose shall be adjudged and declared to be internationally outlawed, and the other Governments shall thereupon suspend diplomatic intercourse with such Government, and prohibit commercial intercourse with the nation it represents, until they shall conform to the decision of the court.

Article 5. Differences for which no provision is made in the international code.—In case of a dispute arising between Governments for which no provision shall have been made in the international code, the court shall have power to arbitrate upon and arrange such dispute, and any Power refusing to accept its award shall become amenable to the penalties contained in Article 4.

Article 6. Differences between Governments not represented at the Court.—In case of differences arising between Governments not represented at the court, that its friendly services be tendered as mediator to adjust such differences.

Decision of the Court.—Some friends of peace advocate the creation of an international force to secure the carrying out of the decrees of the court, but we believe that Article 4 of the proposed plan provides a weapon strong enough for the purpose; that in fact it is the high destiny of commerce to become a substitute for the sword in the settlement of international disputes. We believe that nations are now so commercially dependent upon each other that commercial isolation would so seriously affect large sections of their population that they would soon compel their Governments to submit.

The proceedings closed with a vote of thanks to the chairman.

THE EDUCATION ACT.

SOUTHAMPTON.—The Southampton School Board have resolved to permit reading of the Bible, with explanations suiting the capacities of children, in the board schools.

WOLVERHAMPTON.—The school board for this town has resolved that accommodation is required for 12,000 additional children in the schools of the borough. It has resolved to apply the principle of compulsion, and to pay fees to denominational schools.

WALSALL.—The local school board have declined to recognise the payment of school fees for sectarian teaching. They refuse to alter their former decision by making any bye-law for the payment of school fees in denominational schools, as has been suggested by the Education Department.

SUNDERLAND.—On Friday night an influential meeting of Nonconformists was held at Sunderland, to consider the subject of education, with special reference to the question of payment of school fees in denominational schools. Mr. Andrew Common presided, and the audience included Mr. Candlish, the senior member for the borough. In the course of the proceedings, the duty of Nonconformists to show their dissatisfaction with the operation of the Education Act, by which school boards in various parts of the country had come to pay fees in denominational schools, was noted. As to the action of the Sunderland Board it was suggested that a memorial should be drawn up and presented to the board, protesting against the bye-law which had been adopted by them. Mr. Candlish addressed the meeting, and stated that their efforts should be concentrated on the object of securing an alteration of the law. With respect to a statement made by a speaker at the meeting, that the Government was not worthy the support of the advanced Liberals, Mr. Candlish said it was the best Government which could be constructed out of the present House of Commons, and that was the reason the advanced Liberals supported it. A committee was appointed to draw up a memorial to be submitted to a public meeting.

LEICESTER.—On Tuesday evening last, a meeting was held in the Town Hall, for the purpose of eliciting the opinions of working men upon the principle of paying public money for sectarian teaching. The chair was occupied by Mr. Barrows. There was a good attendance. The Chairman said that the meeting would be called upon to say who were right on the school board—those who represented the Dissenters and those who represented the Church of England; the latter declaring that it was the desire of working men that their children should be gathered into schools already erected, and the former asserting that working men were utterly opposed to such a course being adopted, and wished their children to be gathered into school board schools, the education in which should be of a secular character, embracing the reading of the Scriptures without note or comment. He should be sorry, with many others, when they found men standing up and opposing the reading of the Scriptures in any of those schools. He held that the Bible should have its place in every school, and should speak its own language and exert its own influence. Mr. S. Paynethen proposed—"That in the opinion of this meeting, it would be inconsistent with the convictions of the working men of this borough for the school board to make a bye-law to pay fees to denominational schools; such a course would be a violation of the principles of civil and religious liberty, the ratepayers having no control over those schools." Mr. J. Hill having seconded the resolution, the Rev. J. N. Bennie, in an elaborate speech, moved as an amendment, "That in the interests of civil and religious liberty and equality all the citizens of the borough of Leicester, whether able to pay their children's school pence or not, ought to be allowed to select the school in which they wish their children to receive elementary education." The amendment having been seconded, Mr. Pearce said the ministers of the Church of England, and not the people, had raised this cry for assistance. The members of the Church of England claimed to be the instructors of something like 70 per cent. of the population of this country, but they generally managed to hide the fact that these had received about 85 per cent. of the Government money for that purpose. He could assure Mr. Bennie and other members of the school board, who were anxious that the children of the poor people should have every liberty, that they would get it in the school board schools. Mr. Bennie had said it was not for teaching catechisms or the Scriptures that they would in future receive Government aid, and this he readily admitted; but if that was the case why were they so anxious to get the children in their schools? Not to teach them arithmetic, reading, or writing, as those things would be taught in the school board schools, but their anxiety arose from the fact that they wished to indoctrinate them in the principles of the Church of England. (Applause.) The amendment was lost, and the resolution carried by a large majorty. Mr. Flude then moved, "That in the opinion of this meeting, it is expedient that the school board provide accommodation for 5,000 children, with as little delay as possible, on the most central sites available in the different wards of the town, no religious instruction to be given in such schools except the reading of the Scriptures without note or comment." Mr. C. Finn seconded the motion, and it was carried.

THE AUTUMN CAMPAIGN IN HAMPSHIRE.

All was quiet on Wednesday in the camps, the troops resting after the fight of the previous day. The military manœuvres on Thursday were of an interesting character, the forces being equally divided, about 16,000 men on either side, under the command of Sir Hope Grant on the one side, and of Sir Charles Staveley on the other, the object of the operations being the possession of Aldershot Camp. Sir Charles took up a strong position on Frimley Common, on the Foxhill Bridge, and awaited his enemy. The battle commenced with a dashing cavalry affair, in which the 10th Hussars and a squadron of Lancers, with Horse Artillery, made their way up a wooded vale, drove in the outposts, and in a series of charges carried all before them, and surrounded and took four of Staveley's 12-pounders. The Artillerymen fired four times as the Hussars charged, and an infantry regiment recaptured the guns. The Prince made a dash to escape, and got away, but he galloped off all along the line of two infantry regiments who were firing heavily, and his little body of horse could not have lived a minute. The incident is thus described by one of the correspondents of the *Times*:—

It appears that a party of the dashing 10th had pushed on too fast and far up the hill, until they were enveloped, shot at, and captured by our cavalry, and given in as killed by an umpire. They were standing, dead men all, on the ridge, when the Prince and his staff, and more of the 10th, seeing his men from below, thought he was on his own ground, and rode up the hill side and then towards three of Staveley's guns. In a few seconds His Royal Highness discovered whose the guns were galloped up to the troop of the 10th who were prisoners (but he did not know it), placed himself at their head and ordered them to charge the guns. The gunners, with great smartness, but with little loyalty, put four rounds into the Prince and his Hussars before they were ridden down, the officer taking off his hat to His Royal Highness as he passed. The Prince claimed the battery, and an umpire was sent for. Sir Hope Grant, Sir Charles Staveley, and others came, and while the matter was being settled the 82nd, who were only 200 yards off, crept up. The Prince and his party were given in as prisoners by Sir Hope. Sir Charles claimed them, when the Prince laughed and galloped off. Then was seen the remarkable and exciting spectacle of the Heir Apparent flying before a general of division and his staff, who kept up the pursuit with a will to loud cries of "Stop him," "Don't let him go," "Seize the Prince." His Royal Highness was splendidly mounted, and dashed off at a great pace over bad ground right in front of the rifles of the 82nd, who didn't quite know what to make of it, though the last company fired at him. One of Sir Charles's aides-de-camp got so close that he could have laid his hand on the Prince's shoulder, but neither for big guns nor small arms nor shouts would the Prince draw bridle, and he got clear away and vanished into the woods below the hill.

The autumn manœuvres were brought to a close on Friday, by an inspection of the whole of the troops which had been engaged in them. As a mere spectacle, the assembling and marching-past of the troops at Aldershot on Friday was one of the most magnificent which has ever been seen in this country. Those who were present speak of it as an event which can never be forgotten, and the critics are agreed that it was in every sense a fitting and worthy conclusion of the fortnight's campaign which had been fought out on the fields of Hampshire. The weather was of the finest, and many thousands of spectators were present. The force on the ground, according to the official statement, comprised a grand total of 30,233 men, 5,701 horses, and 90 guns. It was thus made up:—The Staff, ten regiments of Cavalry, one of Yeomanry, four batteries of Royal Horse Artillery, eleven batteries of Royal Artillery, twenty-three battalions of regular Infantry, ten regiments of Militia, two companies and four battalions of Volunteers, a detachment of Royal Engineers and their train, the Army Service Corps, the Auxiliary Transport Corps, and the Civil and Military Police. The inspection by the Duke of Cambridge was over at ten minutes to one; the march-past occupied three hours. Mr. Cardwell was present on horseback beside the Commander-in-Chief.

The campaign on the whole (says the *Leeds Mercury*) has been a success. There have been failures, admitted failures—blunders which no one has sought to gloss over—mistakes which were not treated as skilful, though unintelligible, strategy; but apart from these there has really been a successful and ably-conducted series of manœuvres and well-fought battles; and in these failures, blunders, and mistakes lies, after all, the great lesson which this campaign was designed to teach. If everything had gone off without a hitch, no one would have believed that the several armies and the different branches of the service had been subjected to a sufficient strain. The campaign would have been looked upon as a mere sham, got up for the purpose of throwing dust in the eyes of the public. The truth, however, has come out; and we have learnt that, whilst we can move 30,000 men ten or twenty miles from their base, and feed them for a fortnight, our army is not what it ought to be, and that the Control Department and the Commissariat Service are far from being so efficient as could be desired. Nothing has been allowed to pass without severe criticism. The pens of the special correspondents—men skilled in the art of descriptive warfare—have laid bare, day by day, the shortcomings and the blunders of generals, of officers, and of soldiers. They have not been niggardly in their praise, but their praise has read like an oft-told story, and it is from their censure, or at least from their adverse criticism, that we must draw the lesson for the future. It is rumoured that the cost of the campaign will not be less than 500,000*l*. The bill is a large one to pay for a fortnight's bloodless war, but if the Government and the War Department do not throw away the experience which has been gained, it will not be too much.

The *Australian Israelite*, a weekly paper, has been started at Melbourne as the organ of the Australian Jews.

The Emperor of Germany has bestowed the non-combatant medal for the campaign of 1870-71 on Mr. Hilary Skinner, of the Northern Circuit, who, as one of the special correspondents of the *Daily News*, was attached to the headquarters of the Crown Prince of Prussia during the whole of the late war.

Literature.

"CHRISTIAN SACERDOTALISM."*

The premonitions of reform have certainly made themselves powerfully felt recently in the attempt to demonstrate the nature of the true Church from Scripture itself. Men no longer content themselves with the old-fashioned prejudice or authority; and that in itself is symptomatic of new influences determining men to investigate and trace out satisfactorily the real genesis of the Church. Open-minded Churchmen like the late lamented Dean Alford and Sir Philip Perring and Dr. Jacob, are as concerned as Dissenters to vindicate the primitive Christian type, and to assert its claims, practically reducing the *raison d'être* of Episcopacy and State-Churchism to a mere matter of expediency, and *denying that ordination confers power, which gifts only can do.* Thus the ground is cut from under the foundations of sacerdotalism.

Dr. Jardine's book is another addition to the list of testimonies. It is evidently the outcome of sincere conviction; but it bears marks as unmistakeable of being the result of careful and lengthened research. He desires to discover how and when the sacerdotal idea got hold of the Christian conscience so as to arrogate such pre-eminence as to exclude the laity from power in the Church; and he enters on a discussion of the attitude of the Fathers down from Apostolic times in relation to this idea. His plan is historical; and he adheres rigidly to his plan from first to last. Having discovered what was the idea of the Jewish Church, and what is the essential idea of the Christian Church; and having shown from Scripture itself that the Christian idea directly involves the priesthood of the laity, the way is prepared for his main inquiry. This he pursues with no little learning and decision. He does not waste space. He is liberal enough, however, to allow that the first intrusion of the sacerdotal idea was to be attributed to an overweening attention to the principles of the Jewish Church. Dr. Jardine finds the first distinct traces of sacerdotalism in the First Epistle to the Corinthians by St. Clement of Rome. And of this epistle he speaks thus impartially:—

"In examining Chapters XL. and XLI. we think it must be patent to every unbiassed mind that there is here a spirit of trying to graft Judaism on Christianity; a spirit of trying to confine the Christian worship to seasons, times, hours, places and persons, entirely at variance with the liberty of Christianity as laid down in Holy Scripture. There is here an attempt to transfer the copying of the synagogical service to the imitation of the temple service, with its limitations of priests, times and places. There is no doubt that everything should be done decently and in order—for this we have the command of the Apostle; but we should like to know where we are told 'to perform our offerings and service to God at their appointed seasons.'"

A vague notion of priestly *pre-eminence* Dr. Jardine finds to struggle through the confusion between baptism and regeneration which marks the writings of Justin Martyr, Irenæus, Tertullian and Origen; and he finds in Cyprian the most distinct affirmation of the priestly idea. But, he holds, that even Cyprian's doctrine was something quite different from what came later to prevail when direct practical power had been found to be involved with the assumption.

"We have nothing in the early Fathers about worshipping the Virgin Mary, the invocation of saints and angels, or paying undue reverence to images and relics. . . . Neither have we met with any doctrine of purgatory or of works of supererogation; any ritual robes or garments, symbolical of any real presence, such as our modern Ritualists would have us to believe in. All these things were inventions of later times, when the sacerdotal theory had been established, and these became necessary as adjuncts to give *éclat* to their ceremonies, and to awe the minds of the ignorant and credulous in a barbarous age. Notwithstanding that Cyprian, with all his high notions of the Episcopal dignity, is the *beau idéal* of a bishop in the opinion of Romanists and Ritualists, we question very much whether he attached anything but a spiritual meaning to the words priest, sacrifice, and altar, which might be proved from a passage in his 'Treatise on the Lord's Prayer,' where he speaks of the brethren celebrating Divine sacrifices with the priest of God, and again, in his 'De Unctione Chrismatis,' he says that Christians are ordained of God priests of holiness. Tertullian, again, tell us that the power of the keys was left not only to Peter but to the Church, and that every Christian who makes a good confession carries them with him. Origen tells us that Peter was not the only rock, but that all believers are rocks."

The chapter on the state of the Church from the third to the sixteenth century is simply a record of the practical assumptions of the priestly idea; and, of course, Dr. Jardine sees in Luther and the Reformation the grand historical demonstration against it. He writes in his preface that "he is convinced that "soon after the Apostolic times the laity were "gradually deprived, as a community, of the "right of governing the Church by the formation of a sacerdotal caste; that, although "there was a reaction against this state of "things at the time of the Reformation, in "various countries, it was not sufficient; and "that the Church of England, at the present "time, is suffering from the want of the lay "element, and will never be right till it is "restored."

And so Dr. Jardine hopes the infusion of the lay element would do much for the Church of England. Doubtless, so it would. But the grand result of Dr. Jardine's reasoning—though he himself hardly seems to see it—is simply this, that the assumptions of the priestly caste in the Church of England, which have found expression in forms of political supremacy, first need to be done away. Then the laity will fall into their true position as a natural consequence of this radical reform. In one word, it is only in a free and disestablished Church that the laity *can* exercise their powers freely and become once again true Christian priests, as they were in the days before Christianity had rested under the ægis of Establishment. Strange that Dr. Jardine, with all his historical proofs, should not have seen this—the one thing which his book decisively goes to prove. The priestly idea—which he so hates—only became practically disastrous to spiritual life when it was associated with temporalities, and not till then. A thorough reformation will condemn the political relation and the priestly caste at once; and such is the witness of history as Dr. Jardine has so vividly brought it once more before us. Luther's Reformation was incomplete mainly because he did not hold firmly by the absolute separation of Church and State.

* *Christian Sacerdotalism, viewed from a Layman's Standpoint, or Tried by the Scripture and the Early Fathers, with a Short Sketch of the State of the Church from the End of the Third till the Reformation.* By JOHN JARDINE, M.A., LL.D. (Longmans.)

A NOVEL OF DESTINY.*

Mrs. Oliphant is nothing if she is not a teacher. When she aims at the freedom of the mere story-teller—tries to get on the level on which many of our present-day novelists work, occupying themselves almost exclusively with sensational incident and mere clever society talk—she is almost sure either to fail pretty nearly, or to produce something that is very much of the nature of a hybrid. "The Three "Brothers," and "Madonna Mary," for example, were saved from common-place because some of the savour of her peculiar notions did almost unconsciously slip in; whilst the present work—albeit in many respects clever even where it is most faulty—is simply a superior sort of hybrid. It is as if she had said to herself, "I "see many of my fellow-novelists succeed "merely by lack of matter, by smart pictures "of the commonplaces of society, and a sort of "photographic faculty of detail. Let me try to "obtain this result as well as they do, and yet "involve in the story some of my own peculiar "doctrines as to the sad fatefulness of existence "by which some of the best and truest and "wisest of us are cruelly tortured and made "sport of, even in the midst of what may seem "excellent fortune; whilst, again, the knaves "and fools alike are happy, and, on the whole, "well at ease. Thus I will expose, in my own "way, the folly of the commonly-received "poetic justice, even with the kind of instru-"ments usually cunningly applied to uphold "it."

Some of our readers will no doubt remember the touchingly tragic story of "Agnes." Agnes was the daughter of a blacksmith, a man of superior parts and intelligence; and she herself seemed to have inherited all his intelligence and sensitiveness. The young squire married her, and her elevation into a dignity "to which "she was not born" was the cause of her life-long agony, which Mrs. Oliphant has pictured with the slow cumulative calmness of true art, carrying her determinate revelation occasionally to a point which would almost make one ask whether an author has a right so to make use of pain for purposes of fiction. In "Squire "Arden," notwithstanding that Mrs. Oliphant has tried to subdue and tone down her purpose by surrounding the simpler situations with lighter social details—we have, as it were, a sort of pendant to "Agnes." Squire Arden, who comes before us at first as a stranger to his own concerns and to his own people, has been persistently kept away from home by his father and treated as though there were good reasons for such studied separation. This has given rise to suspicions of a certain kind among the neighbours; and these, of course, are whispered again when, on the old man's death, Edgar Arden comes home as squire. Then there is a cousin Arthur Arden—presumptive heir to the estate of Arden—a low adventurer, a sneak, and very nearly a villain; a man at all events lost to the finer feelings, if indeed, he was not originally void of them. Then there is a sister, Clare Arden—a girl of fine character though of aristocratic temper. She admires Edgar's generosity, his superiority to many of the prejudices of caste, and yet not seldom his indifference to these keenly pains her. But from the first she entertains toward him the truest and most devoted sisterly feelings. In these relations, we have the first hint of the tragedy of the story. Edgar Arden has no pleasure in many things which delight those who are by right of blood of the *haute noblesse*, he has no instinctive prejudice against the vulgar *nouveaux riches*, and accepts invitations from the Pimpernels, where Clare would scorn them and plainly show her scorn. By a kind of arbitrary arrangement the old man had settled Old Arden upon Clare; and in the first interview with Mr. Fazakerly, the family lawyer, Edgar is advised to give up to Clare for this another portion of the property, though prospectively of far more value, that the old family estate may be kept intact. But to this Edgar will not listen. He goes to London in the season, to make acquaintance with the great world—of which, however, he soon gets tired; but before he can return Arthur Arden comes on a visit to some neighbours, and, meeting Clare, interests her in a search amongst the family papers. In the course of this search, Clare comes on some letters proving that Edgar Arden is not her brother, but a child whom the old man had adopted *to carry out his own ends;* that is, to spite the presumptive heir, whom he hated. Instead of burning these letters, Clare gave them to Edgar on his return. To no advice from lawyers or others will Edgar listen. He at once relinquishes his claim to the estate in favour of his cousin Arthur, even although his erewhile sister Clare, owing to the construction of the will, must sacrifice her inheritance also. Thus the story most abruptly closes.

And here we humbly think that Mrs. Oliphant has erred even in relation solely to her own artistic ends. Edgar and Clare vanish from us at the very moment when we feel most interested in them; and it does not atone for this that we have been introduced to many families—the Thorneleighs, for example; and discovered that Lady Augusta and Gussy—with whom Edgar is in love—are not altogether so self-seeking as they seemed. We have no right to unfavourably criticise an artist, apart from the main intention; but we hold that Mrs. Oliphant could have developed this intention far more effectually had she turned the plot another way. What necessity was there that Edgar Arden should act in such an incomparably silly and unpractical manner; or why should Clare, who had shown so much self-control and decision in minor matters, behave herself at the last, and in a great matter, with such exceeding sentimentality. Mrs. Oliphant has been half-consciously false to character to get a show of plot, and she has substantially spoiled both, where she had a golden opportunity. For, would it not have answered all her purposes to have made Edgar (for the sake of Clare, and against Clare's own wishes) to arrange matters by settling a considerable sum on Arthur, and, binding him to silence, have so got rid of him? The pain of the situation would have been intensified to such a nature as Edgar's, by ever-recurring remembrances of the doubtful birth, even whilst all outward things seemed to be bright and prosperous with him. The inner discontent, and the outward success; the sense of humiliation in holding to the property by such a tenure, and yet the strange satisfaction of having held to it more for his sister's sake than for his own, would have permitted to Mrs. Oliphant's genius a sphere which she has short-sightedly denied to it; simply because, whilst she wishes to drive at the common notions of poetical justice, she has not sufficiently trusted to her own methods, but has imitated the methods of others, who may be successful in their own way, but are not likely to be in her way any more than she is to be in theirs. She has given us a great deal of unnecessary detail and analysis, has elaborated characters of no real importance, and has superficially treated her chief ones. The appearance of Mrs. Murray—the mother of Arthur—on the scene, is one of the feeblest and most irritating we have met with in all fiction. And this from such a writer as Mrs. Oliphant! Let her trust in herself, and not be scared at her own ideas; let her once for all abandon the notion of writing light unmeaning society sketches, and give us without disguise her deepest thoughts on men and Providence—albeit these are far from hopeful and bright—and then we shall have such works from her hand as will match with "Agnes," or

* *Squire Arden.* By Mrs. OLIPHANT, Author of "The Chronicles of Carlingford," "The Minister's Wife," &c., &c. In Three Volumes. (Hurst and Blackett.)

"The Minister's Wife," and no doubt convey to to us tokens of still more varied experience than do even these. But, while we thus criticise Mrs. Oliphant, we blame the critics too, for speaking of this work as if it were no more than an ordinary three-volume novel. It is much more than that, in spite of its many faults.

BRIEF NOTICES.

Memoirs of the Rev. W. Legg, B.A., Thirty-eight years Pastor of Broad-street Chapel, Reading. By GEORGE COLBORNE, M.A., his successor. (Hodder and Stoughton.) The biography of a man of remarkable energy of character and of piety equally remarkable. Mr. Legg was come of Scotch people, having been born in Aberdeenshire in 1800. He got a good education, that is, such an education as was at that time afforded at a good parish school in Scotland, and then he was for several years among farming people, learning farming. The Mr. Morison, in whose house he lived for some years, was a man of thoroughly religious character, and Mr. Legg left his house with deep impressions. He then went to assist an uncle on his farm. He had always been fond of reading, and it could hardly have been with the consent of his whole nature that, at eighteen years of age, he was apprenticed to a saddler at Peterhead. He, however, fulfilled the terms of his indenture, making good use of his time in study. The fact of this saddler's apprentice "delighting in the "perusal of Homer and Virgil," does not seem to have made him slight his work in any way; for, "at the end "of his apprenticeship, his master returned him his in- "dentures, endorsed with a flattering testimony to his "diligence, honesty, and ability as a workman." Not very long after this, he resolved to dedicate himself to a nobler employment. After a short while at Aberdeen, he went to Glasgow, and studied simultaneously at the University and at the Congregational Theological Hall, and taking in due course his degree in arts. In 1831, he came to Reading, and his career there was one of unalloyed usefulness during the long period of upwards of thirty years. We have read his story with real satisfaction, and are sure that others will find the like profit and pleasure in its perusal.

The Technical History of Commerce; or, Skilled Labour applied to Production. By JOHN YEATS, LL.D. (Cassell.) This book is the outcome of a good idea, and it seems to be very well carried out. We have not only information, carefully gleaned, as to ancient useful arts and products—Babylonian, Assyrian, Egyptian, Greek, Roman, &c.—but a complete record of productions and trades of the present day; with interesting details of processes. Much—indeed everything—in a case of this sort depends upon accuracy; and so far as we have been able to examine it, Dr. Yeats's work may lay claim to that unprotentious but valuable quality. Added to this, the whole thing is done in an interesting and graphic way—the sections on building and mining having struck us as being specially good. The volume, too, is of a very handy size for being carried; and the paper and printing are both capital.

Digging a Grave with a Wine-glass. By Mrs. S. C. HALL. (Partridge.) Generally we do not much admire stories with a purpose. There is usually such a strong tendency to be untrue to the most salient facts of human nature, that the lesson is made of none effect by the reader very easily detecting traces of this untruth. Mrs. S. C. Hall, however, writes with so much spirit and freshness that we are inclined to so far accept the little temperance tale. There is much of reality and truth in it. Terence Boyd, the fine, promising boy who goes astray, Mary Flynn, Peggy Byrne, and the rest are set before us with a certain consistency and truthfulness; and now and again we have an unexpected hint of mild humour. The purpose is good; we hope the little tale may at least save some from "digging a "grave with a wine-glass."

Counsels to Sunday School Teachers on Personal Improvement and Practical Efficiency. By J. A. COOPER, author of "The Sunday Senior Class," &c., &c. (The Sunday School Union.) This is a very handy well-considered manual of advice for Sunday-school teachers. It contains four chapters:—The essential qualifications of a Sunday-school teacher; Preparation, its importance and the best means of securing it; The best method of instruction for elementary and Bible-class; and, Discipline in the class, and usefulness out of it. All these topics in their various aspects are discussed with clearness, tact, and fulness of experience, and we have pleasure in recommending the little book to all who engage in this good work.

Duty and Doctrine: A Book of Sermons. By SAMUEL B. JAMES, M.A., Vicar of North Marston. Third Edition. (Partridge.) These sermons do not pretend to be efforts at high thinking. They are simple, devout, and scriptural; and as such have obtained a wide audience, as is proved by the presence of this third edition. They furnish very good devotional reading; for, while sound, they are eminently practical; and in this respect may be found of great service, especially to those who cannot go to public worship.

Kelly's Post-Office Guide to London, is a valuable, indeed an indispensable, aid to all those who need to have at hand trusty information with regard to the public institutions or great public interests of London. It is done in a thoroughly accurate and compact manner, the indices being exhaustive, and everything presented in the simplest and directest manner. It is an old favourite, and this second edition has various improvements.

The Vagabond. By Mrs. MARSHALL WARD, Author of "Charles Spencer," &c. (Bemrose and Sons.) The stories of little Tim and of his friends Mr. and Mrs. Snowden and Nelly are told with no little art and pathos by Mrs. Marshall Ward. We have no doubt that the simple narrative will be read with interest by young folks, and perhaps by some older ones.

LIFE: A POEM.

Why all this toil, the triumphs of an hour? [Young.
Life's a short summer—man a flower; [Dr. Johnson.
By turns we catch the vital breath and die— [Pope.
The cradle and the tomb, alas! too nigh. [Prior.
To be is better far than not to be, [Sewell.
Though all man's life may seem a tragedy. [Spenser.
But light cares speak when mighty griefs are dumb; [Daniel.
The bottom is but shallow whence they come. [Sir W. Raleigh.
Your fate is but the common fate of all; [Longfellow.
Unmingled joys here to no man befall. [Southwell.
Nature to each allots his proper sphere. [Congreve.
Fortune makes folly her peculiar care. [Churchill.
Custom does often reason overrule, [Armstrong.
A cruel sunshine on a fool. [Rochester.
Live well—how long or short permit to heaven; [Milton.
Those who forgive the most shall be most forgiven. [Bailey.
Sin may be clasped so close you cannot see its face— [French.
Vile intercourse where virtue has no place. [Somervile.
Then keep each passion down, however dear, [Thomson.
Thou pendulum betwixt a smile and a tear; [Byron.
Her sensual snares let faithless pleasures lay, [Smollett.
With craft and skill—to ruin and betray. [Crabbe.
Soar not too high to fall, but stoop to rise— [Massinger.
We masters grow of all that we despise. [Cowley.
Oh, then, remove that impious self-esteem, [Beattie.
Riches have wings, and grandeur is a dream. [Cowper.
Think not ambition wise because 'tis brave; [Davenant.
The paths of glory lead but to the grave. [Gray.
What is ambition? 'Tis a glorious cheat, [Willis.
Only destruction on the brave and great. [Addison.
What's all the gaudy glitter of a crown? [Dryden.
The way to bliss lies not on beds of down. [Quarles.
How long we live, not years but actions tell; [Watkins.
The man lives twice who lives the first life well. [Merrick.
Make then, while yet ye may, your God your friend, [Mason.
Whom Christians worship, yet none comprehend. [Hill.
The trust that's given guard, and to yourself be just, [Dana.
For live how we can, yet die we must. [Shakspeare.

Literature, Science, and Art.

The Rev. Stopford A. Brooke will immediately publish a new volume of sermons.

It is said that Mr. Sothern is to receive 30,000*l.* for his one year's engagement in America.

The *Athenæum* is glad to hear that the new work upon which George Eliot has been for some time engaged, a story of English provincial life, will be published in December by Messrs. Blackwood and Sons.

Professor Ewald, of Göttingen, has in the press the first volume of "The Biblical Theology of the Old and New Testaments."—Mr. Holman Hunt has very nearly finished the important picture on which he has for a considerable time past been engaged in Jerusalem. It is probable that he will bring it to England.

Mr. George Smith, of the department of Oriental Antiquities of the British Museum, so well known to scholars for his faculty for deciphering the Assyrian writing, is about to publish a "History of Assurbanipal from Assyrian Sources." The book consists entirely of interlinear translations with the text from Assyrian inscriptions, with a complete syllabary of the Assyrian characters, and will be of great service to the historian and to Assyrian scholars.

The Rev. R. B. Girdlestone, of the Bible Society, is about to bring out a work on "Old Testament Synonyms: their Bearing on Christian Faith and Practice," in which he examines the terms in which the chief theological, moral, ceremonial, and ecclesiastical ideas of Scripture were conveyed to the Jewish people, and proceeds to inquire as to how far these words ought to rule the interpretation of the Hellenistic or Judæo-Greek terms which answer to them in the New Testament. Such an essay ought to be very useful; it is, indeed, curious that no one has hitherto applied Archbishop Trench's principles in an essay form to the Old Testament. Mr. Girdlestone's volume will appear in October, under the auspices of Messrs. Longmans.

THE MEGÆRA.

The Admiralty have received despatches explanatory of the manner in which the Megæra was lost on St. Paul's Island, and the measures taken for the succour and rescue of the crew and passengers. The report of Lieut. Jones, of the Megæra, who arrived at Batavia, states that it was on the 8th of June that a leak was discovered in the Megæra. This became more serious on the 14th, and it was determined to steer for St. Paul's Island in order to examine the ship. This place was reached on the 17th of June, and an examination showed a hole worn through the centre of a plank about twelve feet abaft the mainmast, and eight feet from the keel port side, besides other serious injuries in the immediate vicinity of the keel. The following day, it being considered unsafe to leave the anchorage, provisions and stores were landed, and the next day, namely, June the 19th, the weather being very stormy, and it being impossible to keep the ship in position—three anchors having been carried away—and to go on with the work of landing provisions, it was determined to beach the ship. At about about one p.m. she was run full speed on to the bar, and remained there. She soon afterwards filled up to the main deck aft at high water. The work of landing provisions and saving cargo was then continued, and a portion of the men and officers landed in charge of the same. The ship was not entirely abandoned for about ten or twelve days after she was beached. When Lieutenant Jones left the island on the 16th of July about eighty tons of cargo for Sydney had been saved, and divers were still employed recovering it. The men and officers were living under canvas, and all were well. They had provisions to last on half allowance till the beginning of November with the exception of bread, flour, tea, and sugar, of which they were very short, men being on four ounces of bread per day. Water was obtainable during the rainy season, but was not to be depended upon. It is considered impossible to render the ship fit for further service. Lieut. Jones left Batavia for St. Paul's in the Oberon. Captain Thrupp's letter, reporting the loss of the Megæra, was accidentally left out of the bag containing other despatches, but will come to England by the Oberon.

Another despatch is from Commander Robinson, of H.M.S. Rinaldo, and bears date Batavia, August 10. It states that when he arrived at that place, where he had been ordered to proceed on the 8th of August, he found that the clipper ship Oberon had been chartered by the British consul, and the provisions which he had telegraphed to be ready for the Rinaldo to take to St. Paul's had been put on board the Oberon, which vessel started on the 9th of August, at 7.30 a.m. The Rinaldo left for the island on the day the despatch was dated. The Malacca had left Hong Kong for St. Paul's on the 9th of August.

A third despatch is from the consul at Batavia. It states that the Oberon was expected to reach St. Paul's within a fortnight after leaving Batavia. She was furnished with biscuit, flour, sugar, yams, onions, and pumpkins. Her captain agreed to supply to the island tea, beef, and pork, should the paymaster of the Megæra require them. The Oberon will sail to London from St. Paul's. The Rinaldo will proceed to Singapore with Captain Thrupp and witnesses for the court-martial.

Miscellaneous.

THE LATE TRURO ELECTION.—All the sixteen practising solicitors at Truro are Conservatives, and Mr. Jenkins could not get one to accept a retainer from him. Of sixty publicans, only two supported the Liberal candidate.

PROPOSED NAVAL UNIVERSITY.—Mr. Reed, late Chief Constructor of the Navy, writes to the *Times* strongly urging the importance of establishing a naval university, and declaring in favour of Greenwich as the site most to be preferred.

DR. LIVINGSTONE.—Mr. Tom S. Livingstone, writing to the *Leeds Mercury* regarding some sinister rumours as to Dr. Livingstone's safety, says, "I may mention that my father often said to us and his friends that he 'felt sure that God would spare him to finish his great work,' and this he said in 1865."

THE INTERNATIONAL EXHIBITION.—The public should bear in mind that the first of the series of annual international exhibitions will close on Saturday next, the 30th of September, and that the many interesting objects of fine art and manufacture in-

cluded in this year's exhibition will then be dispersed.

BEERHOUSES.—At the Manchester Brewster Sessions, on Wednesday, the mayor stated that since the passing of the Wine and Beerhouse Amendment Act, in 1869, the number of houses licensed for the sale of beer and wine in that city had been reduced from 2,271 to 1,880. His worship also stated that the police returns indicated improved conduct of the trade, and a great diminution of illegal Sunday trading, accompanied by a marked decrease of drunkenness.

SOCIAL SCIENCE CONGRESS AT LEEDS.—An interesting discussion is anticipated, in the Social Science Congress at Leeds, next week, on the subject of prison discipline, with reference to the moral effects of the separation of prisoners from each other. Lord Teignmouth, Sir Walter Crofton, and other gentlemen will take part in it. The discussion will be introduced by a paper on the system of the Belgian and Dutch prisons, by Mr. William Tallack, secretary of the Howard Association, London.

THE HARVEST IN YORKSHIRE.—The *Leeds Mercury* publishes reports from all parts of the county of the result of the Yorkshire harvest. Whilst varying in character, according to the different quality of the soil, they appear to indicate that the gloomy anticipations which the cold and wet of July aroused have been dissipated by the heat and more favourable weather which set in at the close of the month, and continued for the following three weeks. Nearly all the correspondents report that although the yield of wheat is less than in a very good year, it will yet be nearly an average. Barley is said to be quite an average; oats, a small crop, but not much below the average; and the green crops good, and pasturage excellent. The potato crop, unfortunately, is almost uniformly spoken of unfavourably.

ESSAYS BY WORKMEN.—The Working Men's Club and Institute Union have determined to invite the members of their affiliated institutions to record their ideas on sundry important questions which deeply affect the welfare of the people at large. They believe that much good may be effected by inducing intelligent workmen to write papers on subjects which lie within the scope of their own personal experience, and by making other classes acquainted with their opinions and suggestions. Prizes have accordingly been offered for the best essay on the following subject, and others will shortly be announced:—"The causes of the alleged absence of thrift and saving habits among a considerable portion of the industrious classes of this country as compared with the same classes in other countries, and the remedies for this state of things." The Union will be very glad to receive aid and suggestions in carrying out this useful work.

REFORM OF THE HOUSE OF LORDS.—The officers of the Birmingham Liberal Association have issued an important document to all the Liberal organisations of the kingdom in regard to the forthcoming conference on the reform of the House of Lords. The following are extracts:—"The contemptuous rejection by the House of Lords of the Ballot Bill, a measure necessary to secure the independence of the electors and affecting only the House of Commons and their constituents, has given another proof of the necessity of revising the constitution and defining the power of the Upper House. It must be at once decided, in case of disputes, where the final power is to reside and how it shall be exercised. That ultimate authority can belong only to the majority of the people, and must be directed by their representatives. It is intolerable that legislation should be impeded and political rights withheld by the irresponsible members of an hereditary Chamber. We, therefore, believe that the time has arrived when the hereditary principle in legislation, which neither ensures wisdom in the individual nor patriotism in the body, must be abolished; when the Second Chamber must be brought into union with popular sympathies; and when the undoubted right of the House of Commons to carry the will of the people into action over all opposing interests must be secured." The circular concludes by inviting a conference of representatives from all the large towns, at which a definite scheme of constitutional reform may be matured. Promises of influential support from Liberals of note have been received.

Gleanings.

A Chinese proverb says:—"A mouse can drink no more than its fill from the mightiest river."

A valuable whale, measuring sixty feet, came ashore near Wick recently, and was killed and captured by some fishermen.

A tailor was startled by the return of a bill which he sent to a magazine editor, with a notice that the manuscript was respectfully declined.

On some countenances (says Richter) is written a history, on others merely a date.

A gentleman praising the charms of a very plain woman before a sarcastic flirt, the latter whispered him, "And why don't you lay claim to such a beauty?" "What right have I to her?" said the gentleman. "Every right, by the law of nations, as the first discoverer."

A crazy man having got into the gallery of the Senate of the United States during a rambling debate, was taken out, the sergeant-at-arms telling him that he was "out of place in that gallery." "That's so," said the lunatic; "I ought to be on the floor with the Senators."

MONONYMOUS.—Mr. Dickens often asked Douglas Jerrold to contribute to *Household Words*, but Jerrold invariably declined, in consequence of the non-appearance therein of the names of the authors of the various articles. "Ah!" said Dickens on one occasion, "but we are all anonymous." "Yes," replied Jerrold, taking up a number of the magazine and reading from the head of a page, "Conducted by Charles Dickens," and, turning over a leaf or two, and reading again, "Conducted by Charles Dickens," and then turning over more leaves and once more repeating the phrase, "I see, very mononymous."

A SIGNIFICANT RESPONSE.—At a recent spiritual sitting in this city, there was present a woman who mourned the loss of her consort; and as the manifestations began to respond, the spirit of the departed Benedict appeared upon the scene. Of course, the widow was now anxious to engage in conversation with the absent one, and the following dialogue ensued:—"Widow: "Are you in the spirit world?" The Lamented: "I am." Widow: "How long have you been there?" The Lamented: "Oh! some time!" Widow: Don't you want to come back and be with your lonely wife?" The Lamented: "Not if I know myself. It's hot enough here!"—*New York Independent.*

PAST PRAYING FOR.—An American paper tells the following story of an "artist in grave-stones," at Pittsfield, Massachusetts:—"Some time since one of his countrymen and fellow Catholics died, and on his grave-stone was inscribed, by order of his son, the pious legend, "Pray for the soul of Hugh Donahue.' But soon after a miracle, or something like it, happened to Donahue *fils*. He was converted to Protestantism, and with a troubled conscience he hastened to the sculptor with, 'I say, Mullany, I've become a Protestant.' Mullany grunting 'I know it'; he continued, 'and I must have the Papistry taken out of that stone. Mullany, the dead are past praying for.' The artist scratched his head a minute, and then, with a chuckle and a twinkle of the eye such as an Irishman only can achieve, he exclaimed, 'All right! I'll fix yez.' And he did, for when the son next visited his father's grave, an enormous 'Don't' filled the space above the obnoxious legend, and it read. 'Don't pray for the soul of Hugh Donahue.

THE WAY IT WORKS.—A correspondent of the Boston *Journal*, writing from Saratoga, relates the following incident:—"Among our visitors is a young clergyman. He is smart and has his eyes open. He is a Churchman and will make his mark. An incident will illustrate this. His college chum is settled in the Baptist ministry. Our Church friend made a call on his chum. It was Saturday, and he proposed to spend Sunday with his old associate. He was made welcome—but with the least bit of embarrassment that he did not fail to observe. At length the Baptist brother spoke: 'I should be delighted to have you preach for me to-morrow, but the fact is, it is our communion. We have it directly after our morning service. It would be very awkward, you know, for you to preach for me and then go out of the house with the unregenerate—for by the rules of our Church you, not being baptized, cannot commune with us.' The Churchman laughed, and said—'O, don't be uneasy, I will preach for you. But were I forty times baptized, I could not sit down to your table—for by the rules of our Church, you, you know, are not ordained, and cannot administer the ordinances at all.' And so he preached, and at the close went out to his dinner."

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

Births, Marriages, and Deaths.

MARRIAGES.

OSTLERS—SMITH.—Sept. 16, at Park Chapel, Hornsey, by the Rev. J. Corbin, Edward, second son of Robert Ostlers, Esq., of Halifax, to Mary Sophia, eldest daughter of Henry Smith, Esq., of The Grove, Edgware.

PATERSON—LANKESTER.—Sept. 20, at the Congregational church, Framlingham, Suffolk, by the Rev. C. E. Gordon-Smith, Edward J. Paterson, of Park Farm, Parham, to Annie Louisa, only daughter of Edward Lankester, Esq., of Framlingham.

PORTER—BATES.—Sept. 20, at Park Chapel, Camden-town, D. Porter, son of Mr. D. J. Porter, of Highgate-road, to Mary Ann Ellen, daughter of Mr. T. Bates, of Delancey-street, Camden-town.

SMITH—RAWLINGS.—Sept. 16, at Park Chapel, Hornsey, by the Rev. J. Corbin, Francis Clement, second son of Henry Smith, Esq., of The Grove, Edgware, to Annie, only daughter of the late William Rawlings, Esq., of Liverpool.

DEATHS.

JOHNSON.—At Winfield, Kansas, U.S., Mr. Stephen Bromley Johnson, formerly of Wickhambrook, Suffolk, aged 54.

SMITH.—Sept. 15, at his residence, 1, Elm-villas, Westgreen, Tottenham. Mr. Robert Smith, in his 69th year.

HOLLOWAY'S OINTMENT AND PILLS.—Counsel for the Delicate.—Those to whom seasons of changeable temperature are protracted periods of trial should seek the earliest opportunity of removing all obstacles to good health. This cooling Ointment, perseveringly rubbed upon the skin, is the most reliable remedy for overcoming all diseases of the throat and chest. Diphtheria, relaxed tonsils, sore throat, swollen glands, ordinary catarrh, and bronchitis, usually prevailing at this season, may be arrested as soon as discovered, and every symptom banished by Holloway's simple and effective treatment. This Ointment and Pills are highly commended for the facility with which they successfully conquer influenza: they allay in an incredibly short time the distressing fever and teasing cough.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 20.

ISSUE DEPARTMENT.

Notes issued	£37,844,280	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,844,280
		Silver Bullion	
	£37,844,280		£37,844,280

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£14,043,355
Rest	3,655,661		
Public Deposits	6,414,841		
Other Deposits	20,341,485	Other Securities	17,781,249
Seven Day and other Bills	570,732	Notes	13,058,235
		Gold & Silver Coin	652,880
	£45,535,719		£45,535,719

Sept. 21, 1871. GEO. FORBES, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Sept. 25.

The offers of English wheat were more liberal than of late, and we have likewise large arrivals from abroad. English wheat met only a slow demand, and sales were made at 1s. per qr. decline from the prices of Monday last. Foreign wheat was held with firmness, and was fully as dear. Flour was unaltered in value. Beans and peas made former quotations. Barley met a good demand at last week's prices. Indian corn maintained the previous advance. The arrivals of oats are of fair extent. We had improved demand, and quite an advance of 3d. to 6d. per qr. over Monday last. At the ports of call large arrivals have been reported the last few days. Quotations of cargoes are well supported on the business done.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	—	to —
Ditto new	52	to 56
White	—	—
„ new	57	61
Foreign red	54	56
„ white	59	60
BARLEY—		
English malting	31	34
Chevalier	36	38
Distilling	34	36
Foreign	33	37
MALT—		
Pale	—	—
Chevalier	—	—
Brown	49	54
BEANS—		
Ticks	37	38
Harrow	39	43
Small	—	—
Egyptian	32	33

	Per Qr. s.	s.
PEAS—		
Grey	37	to 40
Maple	43	46
White	38	42
Boilers	38	42
Foreign	37	40
RYE—	36	38
OATS—		
English feed	23	26
„ potato	27	32
Scotch feed	—	—
„ potato	—	—
Irish Black	19	21
„ White	21	24
Foreign feed	16	20
FLOUR—		
Town made	47	50
Best country households	40	43
Norfolk & Suffolk	38	39

BREAD, Saturday, Sept. 23.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Sept. 25.—The total imports of foreign stock into London last week amounted to 17,875 head. In the corresponding week in 1870 we received 12,629; in 1869, 13,762; in 1868, 18,233; and in 1867, 14,755 head. The cattle market to-day has received heavy arrivals of foreign beasts, in improved condition. The demand for them has been to a moderate extent, and the best breeds have been disposed of at 5s. 2d. to 5s. 6d. per 8lbs. From our own grazing districts the receipts have also been more extensive. The choicest descriptions have occasionally made 5s. 10d., but 5s. 8d. has been the general top quotation, whilst many fair conditioned beasts have been disposed of at 5s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,800 shorthorns, &c.; from other parts of England, about 300 various breeds; and from Ireland, 50 oxen. Only a moderate supply of sheep has been in the pens. Small choice animals have been in request at full prices, the best Downs and half-breds selling at 7s. to 7s. 2d. per 8lbs., but heavy sheep have been dull and drooping in value. Calves have changed hands to a moderate extent, on former terms. Pigs have been quiet, at the rates previously current.

Per 8lbs., to sink the offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 8	to 4 10	Pr. coarse wooled	6 2	6 10
Second quality	5 2	5 6	Prime Southdown	7 0	7 2
Prime large oxen	5 6	5 8	Lge. coarse calves	3 8	4 6
Prime Scots	5 8	5 10	Prime small	5 0	5 8
Coarse inf. sheep	4 6	5 0	Large hogs	3 6	4 0
Second quality	5 2	6 0	Neat sm. porkers	4 0	5 0

METROPOLITAN MEAT MARKET, Monday, Sept. 25.—Limited supplies of meat have been on sale. The trade has been dull at our quotations.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 8	to 4 0	Middling do.	4 10	to 5 4
Middling do.	4 0	4 4	Prime do.	5 6	6 2
Prime large do.	4 10	5 2	Large pork	3 8	4 8
Prime small do.	5 0	5 4	Small do.	5 0	5 6
Veal	5 0	5 6	Lamb	0 0	0 0
Inferior Mutton	4 0	4 8			

PROVISIONS, Monday, Sept. 25.—The arrivals last week from Ireland were 4,001 firkins butter and 2,783 bales bacon, and from foreign ports 25,377 packages butter and 2,287 bales bacon. The sale for Irish butter has been active during the past week, and sales of the finest Clonmels were made at 123s. to 124s. free on board, and shippers now ask a further advance. Foreign butter sold well, especially the finest descriptions, which have brought an advance of 2s. to 4s. Best Dutch remained without alteration in price. The bacon market has ruled steady for the finest Waterford sizeable without alteration in prices; but Cork and Limerick sold slowly at a decline of 4s. to 6s. Hamburg bacon declined 4s. to 6s.

COVENT GARDEN MARKET, Friday, Sept. 22.—We have very little alteration to notice this week, supplies being about equal to the demand, and trade continues very steady. French produce is still largely imported, and eases the market to some extent, as good apples and pears of home gyowth are light in crop this season. Hothouse grapes are freely offered, without alteration in price. The potatoe trade remains very steady, at former quofations.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 25.—Only moderate supplies of potatoes have been on sale. There has been a fair demand at late rates. The import into London last week consisted of 81 bags, 594 packages, and 300 barrels from Antwerp. Regents, 60s. to 75s. per ton; Shaws, 55s. to 65s. per ton; Kidneys, 100s. to 120s. per ton; Rocks, 55s. to 60s. per ton.

SEED, Monday, Sept. 25.—Some samples of new English cloverseed have been exhibited, but not offered for sale; quality nothing near so fine as that of last year. The red German will be good, but, as yet, no sale effected. White samples were shown of fair quality, but held too high for the views of the buyers. Trefoil was steady in value and demand. New white mustardseed has been taken off at the full quotation of last week for the best Essex samples. Foreign canaryseed was offered more freely, at a reduction of fully 2s. per qr. Winter tares were in good supply, purchased slowly, at rather less money.

WOOL, Monday, Sept. 25.—The increasing dearness of money has checked the demand for wool to some extent; nevertheless, a full average business has been passing, chiefly in choice descriptions, and prices have ruled steady.

OIL, Monday, Sept. 25.—Linseed oil has been firm. Rape has been steady, and higher in value. Other oils have sold slowly.

TALLOW, Monday, Sept. 25.—The market has been firm. Y.C., spot, 45s. per cwt. Town tallow, 48s. 3d. net cash.

COAL, Monday, Sept. 25.—Factors succeeded in realising an advance on last day's rates. Hettons, 20s.; Hettons Sonth, 19s. 6d.; Hettons Braddylls, 18s. 9d.; Hartlepool original, 20s.; Hartlepool, 18s. 9d. Ships fresh arrived, 23; ships left from last day, 1—total, 20. Ships at sea, 25.

Advertisements.

WANTED, by a YOUNG LADY (A.A. of Oxford), an ENGAGEMENT as GOVERNESS in a School or Family. She is competent to teach thorough English, French, Music, and the rudiments of Drawing. No objection to travel. References given and required.—Address, A. A., 8, Portland-square, Plymouth.

ANNUAL CONFERENCE of the EVANGELICAL ALLIANCE, MANCHESTER.

Members of the Alliance, and friends of Christian union, are informed that DEVOTIONAL and other MEETINGS, in connection with the Autumnal Conference of the Alliance, will be held in Manchester on the 1st and 2nd of NOVEMBER next. Hospitality will be provided for Christians signifying their intention to be present.

CHICHESTER, President.
JAMES DAVIS, Secretary.
HERMANN SCHMETTAU, Ph.D., For. Secretary.

Alliance House, 7, Adam-street, Strand, London.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The NEW WING of this School will be OPENED on TUESDAY, 3rd October.

A Dejeuner will be provided in the Dining-hall at 3 p.m., at which SAMUEL MORLEY, Esq., M.P., will preside. Addresses will be delivered by various ministers and gentlemen, and the Midsummer prizes distributed to the boys.

Among others, the Revs. T. Binney, J. Stoughton, D.D., R. Ferguson, D.D., J. Beasley, J. M. Jones, J. Kennedy, M.A., R. H. Marten, B.A., B. Waugh, S. W. McAll, M.A., C. Dukes, M.A., L. Bevan, LL.B.; W. Guest; J. R. Mills, Esq., M.P., Dr. Lockhart, &c., have engaged to be present.

JOSIAH VINEY, Hon. Sec.

Trains to Lewisham from Charing-cross at 2.15; from Cannon-street 2.10, 2.25, 2.35.

PAYMENT OF FEES IN DENOMINATIONAL SCHOOLS.

A PUBLIC MEETING of NONCONFORMISTS and other FRIENDS of RELIGIOUS EQUALITY will be held at CANNON-STREET HOTEL, at noon, on THURSDAY, October 5, to memorialise the London School Board against the payment of fees in denominational schools, and to take measures for obtaining an amendment of the Elementary Education Act.

Resolutions will be moved by the Rev. Dr. Edmond, Rev. Dr. Raleigh, Rev. F. Tucker, Rev. J. G. Rogers, Rev. P. Clayden, Rev. A. Hannay, Benjamin Scott, Esq., James Spicer, Esq., and other gentlemen.

Further announcements will shortly be made.

APPRENTICESHIP SOCIETY.

At the GENERAL MEETING held at 18, SOUTH-STREET, FINSBURY, on TUESDAY, Sept. 26, the following were the successful candidates:—

1. Evans, William	... 901	5. Amery, John...	... 601
2. Lewis, Gwenllian	... 872	6. Mee, Adam Morley	... 568
3. Rowe, Hugh Noel	... 829	7. Yeo, Arthur William	559
4. Atkinson, Mary Jane	715	8. Williams, Mary Jane	546

JAMES SCRUTTON, Chairman.
W. WELLS KILPIN, I. VALE MUMMERY } Hon. Secs.

NATIONAL EDUCATION LEAGUE.

The THIRD ANNUAL GENERAL MEETING will be held at BIRMINGHAM, on TUESDAY and WEDNESDAY, 17th and 18th October, 1871.

PROGRAMME.

TUESDAY, OCTOBER 17.

MORNING SITTING, from 10.30 o'clock a.m. till 1.30 p.m.

Chairman's Address.
The Report of the Executive Committee.
Election of the Council, Officers, and Executive Committee.
Resolution providing for Parliamentary action in the course of next Session.

AFTERNOON SITTING, 3 p.m. to 5 p.m.

Papers and Discussion on the Working and Defects of the Elementary Education Act.
Paper on School Fees, by Mr. R. W. Dale, M.A.
Paper on the Education Act and its Working in Wales, by Rev. Sonley Johnstone.

WEDNESDAY, OCTOBER 18.

MORNING SITTING, 10.30 a.m. to 1.30 p.m.

Papers and Discussion on Education in Ireland and Scotland. (Deputation from National Education League for Ireland will attend).

AFTERNOON SITTING, 3 p.m. to 5 p.m.

Papers and Discussion on Free Education.

EVENING, 8 p.m.

Conversasione in the Town Hall, at the invitation of the Mayor of Birmingham.

Members wishing to contribute papers, or to speak on the subjects set down for discussion, are requested to communicate with the Secretary at once.

All particulars may be obtained on application at the Offices of the League, 47, Ann-street, Birmingham.

FRANCIS ADAMS, Secretary.

COLLEGE for DAUGHTERS of CONGREGATIONAL MINISTERS.

The FOUNDATION STONE will (D.V.) be laid on the site at MILTON, near Gravesend, on THURSDAY, October 5, at Four o'clock p.m., by S. MORLEY, Esq., M.P. The prayer will be offered by the Rev. C. CLEMANCE, B.A., of Nottingham. At the close of the ceremony the company will adjourn to the Assembly Rooms, Harmer-street, where tea and coffee will be served and a public meeting will begin at Six o'clock.

JOHN CROSSLEY, Esq., of Halifax, has consented, if possible, to preside at a public meeting to begin at Six p.m.

A train leaves Charing Cross at 2.10 p.m., and Cannon-street at 2.20. Return tickets, first class, 2s. 6d.; second class, 2s. There are also frequent trains from Fenchurch-street and by the North London line, *vid* Plaistow.

THE VINEYARD CONGREGATIONAL CHURCH, RICHMOND (Rev. G. S. Ingram's), will be, after enlargement REOPENED on THURSDAY AFTERNOON, October 5, at Three o'clock, when the Rev. JOHN STOUGHTON, D.D., will preach.

Tea will be provided at Five o'clock. Tickets, 1s. each. A service will be held at Seven o'clock, when the Rev. ALEX. RALEIGH, D.D., will preach. Collections for defraying the cost of enlargement will be made at both services.

Trains leave Waterloo Station at 2.35 and 6.35; and Broad-street Station at 1.55 and 5.55, arriving in time for both services.

CANCER HOSPITAL (1851), Brompton, 167, Piccadilly.

The late Archbishop of Canterbury, in a Sermon preached by His Grace on behalf of the Hospital, said:—"There is no disease more pitiable than that to which this institution is especially devoted. From the first symptoms of attack one long course has commonly been prognosticated—a fearful looking for of a lingering progress towards a death of anguish. Could the greatness of the suffering be laid before you—could you be shown its severity, so as to see it in its true proportions and natural colours, no one endued with the feelings of humanity could resist the spectacle; they would think all they possessed a trifling sacrifice if, at such a price, they could mitigate such misery; and yet they know that those sufferings exist as surely as if they were spread before their eyes. This, therefore, is a case in which I may justly ask your liberal contributions, that the relief afforded by this Hospital may more nearly approach the amount of misery it endeavours to remove." NEW WARD OPENED, which entails a much larger expenditure.

Treasurer—Geo. T. Hertslet, Esq., St. James's Palace.
Bankers—Messrs. Coutts and Co., Strand.
Out-Patients' Establishment and Office, 167, Piccadilly (opposite to Bond-street).

NEW COLLEGE, LONDON.

The SESSION of 1871-72 will COMMENCE on FRIDAY, the 29th of September. The Introductory Lecture will be delivered at Seven o'clock p.m., by the Rev. Professor NENNER.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

PERPETUAL INVESTMENT and BUILDING SOCIETY.

This Society was established in 1851, since which time its cash transactions have amounted to a sum exceeding two million four hundred thousand pounds.

To persons desirous of investing large or small sums of money, this society offers important advantages. It provides for the investment of savings as they accrue. It furnishes a convenient mode of investing money. It affords to all a fair rate of interest, and gives unquestionable security without personal liability.

There are two classes of shares—subscription and realised. A subscription share is one paid for by periodical instalments, and a realised share is one upon which the value of the share is fully paid. The shares are £10, £25, £50, and £100, any of which, if paid up in full, will become realised.

The interest payable upon realised shares is at the rate of 4 per cent. per annum, and is paid half-yearly.

Loans for long or short periods may be obtained without delay, upon the security of freehold, copyhold, and leasehold property. No premiums are charged, the amount of advance being paid in full, and there is no charge for office fees during the term of advance.

Shares may be taken, and prospectuses obtained at the Offices of the Society, 16, New Bridge-street, Blackfriars.

JOHN EDWARD TRESIDDER, Secretary.

THE LONDON AND GENERAL PERMANENT
LAND, BUILDING, AND INVESTMENT SOCIETY.

Shares, £10. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.

337, STRAND, W.C.

TRUSTEES.

The Right Hon. the Earl of Lichfield.
Thomas Hughes, Esq., Q.C., M.P.
The Hon. H. F. Cowper, M.P.

CHAIRMAN OF DIRECTORS.

Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Five per Cent. Interest guaranteed. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

The last Annual Report states that 7½ PER CENT. PROFIT has been again apportioned to Shareholders, besides carrying a large addition to the Reserve Fund.

W. R. SELWAY, Managing Director.

THE INSTITUTE
PERMANENT BUILDING AND INVESTMENT SOCIETY.

PRESIDENT—W. T. M'CULLAGH TORRENS, Esq., M.P.

TRUSTEES.

J. Clapham, Esq., 34, Milner-square, and Cushion-court, E.C.
J. Templeton, Esq., F.R.G.S., 90, Morton-road, Islington.
John Carr, Esq., 171, High Holborn.

DIRECTORS.

Mr. A. Antill, Shepherdess-walk, City-road.
Mr. J. Benson, Hilldrop Cottage, Hilldrop-road, N.
Mr. L. Chace, 91, Harrow-road West.
Mr. Farmer, 8, Cleveland-road, Islington.
Mr. J. Grover, 106, Packington-street, Islington.
Mr. E. C. Jukes, 21, Almorah-road, Islington, N.
Mr. W. Keen, 69, City-road.
Mr. W. T. Ogden, 102, Englefield-road, N., and Bucklersbury.
Mr. E. Simmonds, 78, Morton-road, Islington.

Subscription Shares, 5s. Month. Paid-up Shares, £25.

7½ per cent. has been paid on investing Shares of 18 months' standing. 5 per cent. on New Shares.

Immediate advances on Leasehold and Freehold property, on favourable terms, repayable by monthly instalments within fourteen years. Law charges fixed.

Monthly Subscription Meeting, Third Tuesday, at Society's Office, Wellington Hall, Upper-street, Islington, N.

Prospectuses on applications to S. CRAWLEY, Secretary, 44, Queen's Head-street, Islington.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll. Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES A. H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

UNIVERSITY SCHOOL, HASTINGS.

Pupils prepared for Matriculation at the London University and for the Local Examinations of the Universities of Oxford and Cambridge.

A Preparatory Class for Little Boys.

For prospectus apply to the

Principal—Mr. JOHN STEWART.

The ENSUING TERM will commence on the 21st SEPT.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

THE SHAKESPEAR, £4 4s. HAND LOCK-STITCH MACHINE.

Wheeler and Wilson,
Grover and Baker,
La Silencieuse,
Willcox and Gibbs,
Agenoria,
Guelph,
Cleopatra,
Wanzer,
Weir,
Princess of Wales,
American, &c.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & CO., 4, Charles-street, Soho, W.
(Four doors from Oxford-street.)

STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.
Resident English, French, and German Governesses.
Attendant Professors.

Reports monthly. Test Examinations every term.

This College educates Daughters of Gentlemen and Professional Men.

The House is large, airy, and well situated, and has an ample lawn for out-of-door recreation.

The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, together with refined manners, and a healthy Christian and moral training.

Prospectus, with references and copies of Examination Papers, on application.

AUTUMN TERM will COMMENCE THURSDAY, Sept. 21.

OWENS COLLEGE, MANCHESTER.

The NEXT SESSION commences on the 2nd OCTOBER. Prospectuses, either for the Day or Evening Classes, will be forwarded gratis on application. The CALENDAR of the College, containing full details respecting the courses of study, entrance exhibitions, scholarships, and examinations for degrees in the University of London, &c., may be obtained from the Booksellers and at the College, price 2s. 6d.; by post, 2s. 9d.

J. G. GREENWOOD, Principal.
J. HOLME NICHOLSON, Registrar.

HIGHBURY HOUSE SCHOOL, St. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments.

Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.

The comfort and health of delicate boys especially studied.

A liberal table and watchful care.

Head Master—Rev. W. WOODING, B A.

For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH,

[which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable

When you ask for Glenfield Starch, see that you get it,

as inferior kinds are often substituted for the sake of extra profits.

WHITEHEAD'S

SOLIDIFIED SOUP SQUARES,

Ready for immediate use, and most nutritious.

Sold by Grocers and Chemists.

Wholesale at 8 and 9, Lime-street-square, E.C.

CLEAR COMPLEXIONS

or all who use the "UNITED SERVICE" SOAP TABLET, which also impart a delicious Fragrance.

Manufactured by

J. C. and J. FIELD, Patentees of the Self-fitting Candles. Sold by Chemists, Oil and Italian Warehousemen, and others.

*** Use no other. See name on each Tablet.

INFANT LIFE.—There is no doubt that the Registrar-General's reports and statistics relating to mortality amongst infants would show a very marked improvement for the better if one of the simplest domestic aids to the nursery, in the shape of Mrs. Johnson's American Soothing Syrup, were used universally. It is perfectly free from any narcotic, and no child refuses its application to the gums. None genuine without the name of "Barclay and Sons, 95, Farringdon-street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

KAYE'S WORSDELL'S PILLS.—The best, safest, and most certain Family Medicine that has yet been discovered. Being composed of nothing but the purest vegetable ingredients, they are suitable for either sex. They are equally valuable for curing and preventing disease. Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

IMPERFECT DIGESTION AND ASSIMILATION.

SAVORY & MOORE'S PANCREATIC EMULSION and PANCREATINE are the most potent remedial agents. They are the only remedies yet known for effecting the digestion of Cod Liver Oil and preventing nausea, while they also efficiently supply the place of the oil when rejected by the stomach. These facts are now attested by the published records of numerous medical men, extracts from which accompany each bottle. Price from 2s. to 21s.

SAVORY & MOORE, 143, New Bond-street, London, and all Chemists.

NOTE.—Name and trade mark on each bottle.

IMPORTANT NOTICE.

J. & P. COATS,

SEWING, TATTING, & CROCHET COTTON MANUFACTURERS,

PAISLEY,

Holders of Prize Medals awarded at the London and Paris Exhibitions for Excellence of Quality.

J. & P. COATS beg to call the attention of the Public to their *Improved* Best SOFT SEWING COTTON, which with the view of more fully meeting the wants of Sewing Machines, they *now* make *Six Cord* in *all lengths* from *No.* 10 *to* 100 *inclusive.*

The importance of this change will be more clearly understood when they state that in the TRADE, ordinary Soft Sewing Cotton, in all lengths, known as *Six Cord*, is such to *No.* 40 *only*, being *Four Cord* from 42 to 70, and *Three Cord* above that number.

WHOLESALE AGENTS—

WM. GILMOUR, 80, Wood-street, Cheapside, London.
JAMES F. HUTTON and Co., The Temple, Dale-street, Liverpool.
WALTER GOW, 39, Spring-gardens, Manchester.
ERNEST GOUDCHAUX, 60, Boulevard de Sebastopol, Paris.

Carpets
Carpets
Carpets

J. MAPLE & CO.,

COMPLETE HOUSE FURNISHING ESTABLISHMENT.

A House of any magnitude completely furnished in Three Days; saving time, trouble, and expense—a great advantage to Country Customers. An Illustrated Catalogue Free.

145, 146, 147, Tottenham Court Road, and 1 to 12, Tottenham Place.

ESTABLISHED A.D. 1700.

FURNISH YOUR HOUSE WITH THE BEST ARTICLES AT

DEANE'S.

NEW ILLUSTRATED CATALOGUE, WITH PRICED FURNISHING LIST, GRATIS AND POST FREE.

DEANE'S—Celebrated Table Cutlery, every variety of style and finish.
DEANE'S—Electro-plated Spoons and Forks, best manufacture, strongly plated.
DEANE'S—Electro-plate Tea and Coffee Sets, Liqueur Stands, Cruets.
DEANE'S—Dish Covers and Hot-water Dishes. Tin Dish Covers, in sets, from 18s.
DEANE'S—Papier Mache Tea Trays in sets, from 21s., new and elegant patterns.
DEANE'S—Bronzed Tea and Coffee Urns, with Loysell's and other improvements.
DEANE'S—Copper and Brass Goods, Kettles, Stew and Preserving Pans, Stockpots, &c.
DEANE'S—Moderator and Rock Oil Lamps, a large and handsome assortment.
DEANE'S—Gas Chandeliers, newly-designed patterns in Glass and Bronze—three-light glass from 50s.
DEANE'S—Domestic Baths for every purpose. Bath-rooms fitted complete.
DEANE'S—Fenders and Fire-irons, in modern and approved patterns.
DEANE'S—Bedsteads in Iron and Brass, with Bedding of superior quality.
DEANE'S—Register Stoves, improved London-made Kitcheners, Ranges, &c.
DEANE'S—Cornices and Cornice-poles, a variety of patterns, French and English.
DEANE'S—Tin and Japan Goods, Iron Ware, and Culinary Utensils.
DEANE'S—Turnery, Brushes, Mats, &c., well made, strong, and serviceable.
DEANE'S—Horticultural Tools, Lawn Mowers, Garden Rollers, Wire-work, &c.
DEANE'S—Harness, Saddles, and Horse Clothing, manufactured on the premises, of the best material.

A Discount of 5 per cent. for cash payments of £2 and upwards.

DEANE & CO. (46, King William Street), LONDON BRIDGE.

JOHN GOSNELL and CO.'s "CHERRY TOOTH PASTE" greatly excels all other preparations for the Teeth.
"AGUA AMARELLA" restores the Human Hair to its pristine hue, no matter at what age.
"TOILET and NURSERY POWDER" beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO.'s, and see that you have none other than their *genuine* Articles.

Sold by all respectable CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

OXYGENATED WATER FOR PUBLIC SPEAKERS, PUBLIC PREACHERS, PUBLIC SINGERS, and CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

A FACT. — ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

CORNS and BUNIONS.—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

OXYGEN IS LIFE—HENCE OXYDISE THE BLOOD WITH

DR. HALL'S CHLORATE of POTASSA,

Discovered, Introduced, and extensively Prescribed by the late eminent Dr. Marshall Hall, CURES ALL DISEASES OF WHATEVER ORIGIN BY OXYDISING THE BLOOD. Sold in Bottles at 2s. 9d., 4s. 6d., 11s., 22s., and Cases of £5 and £10 each, at the Depot,

37, POLAND-STREET, OXFORD-STREET, LONDON.

And by order of all Chemists.—Order "Dr. HALL'S CHLORATE of POTASSA."

The following are a few out of thousands of Testimonials:—

Sir CHARLES LOCOCK stated at a meeting of the Royal Medical and Chirurgical Society that in sixteen cases of epilepsy he had effected permanent cures by the use of Dr. Hall's Chlorate of Potassa.

"September 6, 1856. The Editor of the 'Bury Gazette' returns thanks to Dr. Hall for the great benefit he has received from his Chlorate of Potassa treatment in a severe nervous disease."

Sir J. FERGUSON says, "I have repeatedly prescribed Dr. Hall's Chlorate of Potassa, and found it an agreeable and beneficial remedy."

Extract from the "Lancet," April 1, 1857:—"In conclusion, we are of opinion that Dr. Hall's Chlorate of Potassa is a far superior remedy to the ones in general use for Nervousness, Indigestion, and Liver complaints."

Sir BENJAMIN BRODIE says, "What Chloride of Lime is to the foul sewer, Dr. Hall's Chlorate of Potassa is to the blood."

Professor SYME says, "The effect of Dr. Hall's Chlorate of Potassa in obstinate cases of disease are as astonishing as perplexing."

Dr. WAKLEY, the eminent Coroner, says, "Dr. Hall's Chlorate of Potassa is calculated to entirely supersede Iron, Mercury, Sarsaparilla, Quinine, and Cod-liver Oil."

Sir PHILLIP CRAMPTON says, "I believe there is no condition of the system that may not be benefitted by Dr. Hall's Potassa."

Sir T. LAWRENCE says, "I have found Dr. Hall's Chlorate an excellent remedy in Skin Diseases, I presume it is by oxydisation."

Sir T. WATSON says, "I know that Dr. Hall's Potassa is an invaluable remedy in all diseases."

The Earl of CLARENDON, Grosvenor-crescent, certifies that it cured a case of indigestion of fifteen years' duration.

Sir H. BAWTRY says it is a valuable medicine.

Sir D. CORRIGAN says it cures when all else fails.

Sir EDWARD BOROUGH says, "Dr. Hall's Chlorate of Potassa has greatly benefited my family."

Earl SPENCER says, "I found Dr. Hall's Chlorate of Potassa give me relief in a distressing cough."

Professor LIEBEG says, "Oxygen to the blood through Dr. Hall's Chlorate of Potassa must do good in all cases."

Order of any Chemist, price 2s. 9d., 4s. 6d., 11s., and 22s. Ask for Dr. Hall's Chlorate of Potassa, in a liquid form. Depot, 37, Poland-street, Oxford-street, London.

IRON CHURCHES, CHAPELS, SCHOOLHOUSES, &c.,

On a much improved system.

FRANCIS MORTON AND CO.,
(Limited),
LIVERPOOL.

The Architectural and Structural details under the special direction of the Company's Architect.

London Office—36, *PARLIAMENT ST., S.W.*

EVERY MAN HIS OWN PRINTER.—FISHER'S MODEL PRINTING MACHINES (registered) will print Cards, Bill-heads, Hand-bills, Circulars, Tea and Tobacco Papers, Pledge Tickets, Labels, Envelopes, &c., at 400 impressions per hour. Any boy or girl can work them.

Sent complete with Ink, Block, Roller, Slab, &c., securely packed in box, on receipt of Post-office order for 50s., to W. FISHER, printer, 3, Castle Mill-street, Bristol.

Illustrated Testimonial Sheet sent on receipt of Stamp.

A REAL SEA BATH in your own room, by dissolving TIDMAN'S SEA SALT in ordinary water. Five ounces should be used to each gallon. By taking a daily bath prepared with this Salt you enjoy the luxury and the benefits of a course of sea bathing, minus the inconvenience of absence from home, and are adopting the surest means of giving tone to your constitution. Sold in Bags and Boxes by all Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A daily bath prepared with this Salt is the surest way of eradicating rheumatism, neuralgia, sciatica, lumbago, gout, glandular swellings, weakness of the joints, &c. Sold in Bags and Boxes, by Chemists, Druggists, &c. Beware of imitations.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 4s. 6d., and 11s. each; and also by James M Crosby Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

RUPTURES.
BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—William Fergusson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

MR. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, 1s. 8d.

Price of an Umbilical Truss, 42s. and 52s. Postage, 1s. 10d.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

Ready, November 1, Part I., imperial 4to, price One Shilling,

THE ILLUSTRATED FAMILY BUNYAN; with an Introductory Essay on the Life, Writings, and Genius of Bunyan by the Rev. W. LANDELS, D.D. Will comprise the Pilgrim's Progress, Holy War, Grace Abounding, and other works of John Bunyan; with a series of highly-finished Chromatic Engravings, from designs taken from the life by Edward Deanes, Esq., illustrative of Bunyan's celebrated characters; upwards of 300 Woodcuts, by Harvey; and carefully selected Notes.

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

In Church-style cloth, gilt, red edges; containing 52 Chapters, 192 pp., 200 Woodcuts, 16 full-page tinted Illustrations, price 3s., post free,

SUNDAY HALF-HOURS. Extract from Preface.—"On Sunday, in most homes, there are HALF-HOURS when the conversation may be turned to topics in keeping with the time. In the following chapters subjects are suggested for every Sunday in the year." The themes of this volume, while adapted for Sunday reading, are marked by freshness and variety. Sketches of eminent men, descriptions of sacred places, and lessons for red-letter days of domestic history, alternate with directly Biblical subjects. Brief and graceful prose yields to select poetry from best authors. Over both is shed the charm of the pictorial art, which contributes a picture to every page. Ready November.

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

FOR LAY-PREACHERS AND SUNDAY-SCHOOL TEACHERS.

THE CLASS AND THE DESK. New Volume on the Epistles. By Charles Stokes Carey, London. Price 3s., post free.

The wide acceptance given to the previous Volumes to "The Class and the Desk," has induced the Publishers to cause a Third and entirely New Volume to be prepared, on the same unique plan. Ready November.

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

First and Second Series. 25,000 Volumes sold. Price 3s. each Volume, post free.

THE CLASS AND THE DESK. By J. C. Gray Halifax.

The First and Second Series of this unrivalled work include—Vol. I., the Old Testament, containing 144 Prepared Lessons; and Vol. II., Gospels and Acts, containing 120 Prepared Lessons, and 47 outlines of Sunday-school Addresses. Each Lesson is seen at one view, the notes on the left-hand page, the analysis and practical inferences on the right.

"We deem this book a success."—*Freeman.* "We know of no better manual than these two elegant volumes."—*Sword and Trowel.*

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

Weekly Nos., 1½d.; Monthly Parts, 7d.,

KITTO'S FAMILY BIBLE. With 1,000 Engravings. Imp. 4to.

A sale of more than 50,000 Copies of Kitto's Family Bible encourages the Publishers to bring out a New Edition, in bold type, with new and striking Engravings, Introductory Chapters by the Rev. T. R. BIRKS, M.A.

"The book will be a marvel of cheapness."—*Nonconformist.*

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

27,500 Copies sold. In Two Vols., 4to, 2,500 pp., on Toned Paper, handsome cloth, 21s.,

KITTO'S FAMILY BIBLE. Illustrated with upwards of 800 Engravings. With Copious Original Notes on the Antiquities of the Sacred Scriptures; and Additional Chapters by the Rev. T. R. BIRKS, M.A. Bound Copies kept in stock.

*** *A Presentation Copy to any person procuring Ten Subscribers.*

London: JAMES SANGSTER and CO, 31, Paternoster-row, and all Booksellers.

"PSALMS AND HYMNS."

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

Upwards of Two Thousand Four Hundred Pounds have been distributed by grants to Ministers' Widows.

Applications to participate in the profits must be made to the trustees before the 31st March. Address, the Rev. J. T. WIGNER, Tressilian-road, Lewisham High-road, E.C.

SPECIAL NOTICE.—The New Cloth Binding of all the Editions is strong and handsome, a great improvement and much admired. No advance in prices. Cheapest edition, ONE SHILLING only.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, and Canada.

OPINIONS OF THE PRESS.

"The arrangement of the hymns is excellent, and the subjects are sufficiently varied to fit the volume in an eminent degree for public, social, and private worship."—Eclectic Review.

"We recommend the book on its intrinsic merits. We cannot avoid thinking that it is destined to take first rank among our churches."—Primitive Church Magazine.

"The arrangement is particularly excellent, and the range of topics extensive. . . . . The Editors have laboriously collected the best materials for praise-worship which our language yet affords."—Freeman.

"We have been glad to receive from the Publishers a copy of a New Edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—Nonconformist.

"The volume is every way worthy of the great community for whose service it has been specially prepared."—British Standard.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The cheapest edition may be had at ONE SHILLING. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and Co, Bouverie street, Fleet Street, London, E.C.

Specimen copies will be forwarded on receipt of the amount in postage-stamps or P.O. order. Prospectuses, with full particulars, sent on application.

JOHN TEMPLETON, Secretary.

Budge Row Chambers, E.C.

FINE FLAVOURED STRONG BEEF TEA at about 2½d. a pint.

ASK FOR LIEBIG COMPANY'S EXTRACT of MEAT, requiring Baron Liebig, the Inventor's Signature, on every jar, being the only guarantee of genuineness.

Excellent economical stock for soups, sauces, &c.

COAL.—GEORGE J. COCKERELL and COMPANY, Established 1833.—Best Coals only.—Cash, 25s. G. J. C. and Co. sell no other than the best Wallsend Coals, which they believe to be the cleanest, the most durable, and the cheapest in the end for all domestic purposes. Vendors to Her Majesty, H.R.H. the Prince of Wales, and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton Wharf, Pimlico (office next to the Grosvenor Hotel); Purfleet Wharf, Earl-street, Blackfriars; Sunderland Wharf, Peckham; Durham Wharf, Wandsworth (office, 108, High-street); High-level Station, Crystal Palace; and Bromley Station, Kent.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton Wall's-end, by screw steamers and railway, 24s.; Hartlepool, 23s. best Wigan, 21s.; best Silkstone, 21s.; new Silkstone, 20s.; Clay-cross, 21s. and 18s.; Primrose, 19s.; Derby Bright, 18s.; Barnsley, 17s.; Kitchen, 17s.; Hartley, 17s.; Cobbles, 16s.; Nuts, 15s.; Tanfield Moor, 19s.; small, 11s. Coke, 15s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beaufoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents.

CARACAS COCOA.
"A most delicious and valuable article."—Standard.
"Nothing can be found at all equal to it."—Court Circular.

FRY'S CARACAS COCOA.
"A packet can be easily obtained, and its delicate flavour and fine aroma ensure its adoption as a beverage for breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.
The pure Cocoa Nib deprived of its superfluous oil.
N.B.—A sample, post free, on application.
J. S. FRY and SONS, Bristol and London.

SAUCE.—LEA AND PERRINS.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

THE

VICAR'S DAUGHTER.

NEW SERIES—Price SIXPENCE.

The October Part is the First of

A NEW SERIES OF

THE SUNDAY MAGAZINE.

EDITED BY THOMAS GUTHRIE, D.D.

CONTENTS:

1. *THE VICAR'S DAUGHTER.* By GEORGE MACDONALD, Author of "Annals of a Quiet Neighbourhood," "The Seaboard Parish," &c.—Chaps. I.—V.
2. *CHARITY IN LONDON.* By THOMAS GUTHRIE, D.D. I.—SOUNDING THE WELL.
3. *SUNDAY MUSINGS.* By GERALD MASSEY.
4. *PREMIUMS PAID TO EXPERIENCE:* Incidents in my Business Life. By EDWARD GARRETT, Author of "Occupations of a Retired Life." *First Paper.*
5. *THE SEALED BOOK.* By CHARLES FRASER-TYTLER.
6. *PERFECT PEACE.* By G. S. OUTRAM.
7. *A DAY WITH CHRIST.* By the Rev. SAMUEL COX.
8. *MARGARET.* By the AUTHOR OF "JASMINE LEIGH." *Chaps. I.—IV.*
9. *THE RESURRECTION OF THE DEAD.* By WILLIAM HANNA, D.D.
10. *THE WEEPING WILLOW.* By the Rev. J. S. MONSELL, LL.D.
11. *KEBLE AND HIS HYMNS.* By ISABELLA L. BIRD.
12. *THE PROVERBS OF THE NEW TESTAMENT.* By JOHN S. HOWSON, D.D., Dean of Chester. No. I.
13. *THE GLASGOW FOUNDRY BOYS.* By Professor ISLAY BURNS.
14. *THE EDITOR'S ROOM.* *LITERARY, INFORMATIONAL, CORRESPONDENCE, &c., &c.*

STRAHAN and CO., 56, Ludgate-hill.

THE CONTEMPORARY REVIEW.

Theological, Literary, and Social.

2s. 6d. Monthly.

CONTENTS FOR OCTOBER.

1. BENJAMIN WHICHCOTE. By the Rev. Principal Tulloch.
2. THE FLESHLY SCHOOL OF POETRY: MR. D. G. ROSSETTI. By Thomas Maitland.
3. THE PEOPLE IN RELATION TO POLITICAL POWER AND OPINION. By Thomas Wright ("The Journeyman Engineer.")
4. WHAT IS MATTER? By the Hon. Roden Noel.
5. PROSPECTS OF THE NEW GERMAN REFORMATION. By the Rev. J. M. Capes.
6. THE BURLESQUE AND THE BEAUTIFUL. By R. H. Horne.
7. DIVINE PREDESTINATION. By the Rev. Francis Garden.
8. THE IDEA OF GOD: ITS GENESIS AND DEVELOPMENT. By the Rev. A. M. Fairbairn.

STRAHAN and CO., 56, Ludgate-hill.

NOTICE.

Messrs. STRAHAN and CO. have just published "SERMONS FOR MY CURATES." By the late REV. T. T. LYNCH. *Edited by the* REV. SAMUEL COX. *In post 8vo, price 9s.*

56, Ludgate-hill,
Sept. 26, 1871.

NOTICE.

Messrs. STRAHAN and CO. have just published "FRIENDS AND ACQUAINTANCES." By the Author of "Episodes in an Obscure Life." In 3 Vols., post 8vo,

56, Ludgate-hill.
Sept. 26, 1871.

Just published, cloth, demy 8vo, price 3s. 6d.,

THE GOSPEL CHURCH, delineated from the New Testament in its Constitution, Worship, Order, Ministers, and Ministrations: an Exhibition in detail the Special Privileges and Authorised Duties of Christian Fellowship. By HENRY WEBB.

London: Simpkin, Marshall, and Co., Stationers' Hall-court.

CHARTA PERFECTA.—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

HODDER & STOUGHTON'S LIST:

THE CHRISTIAN FAMILY:

A Monthly Magazine. No. 1, price 1d., on Nov. 1.

London: Hodder and Stoughton, 27, Paternoster-row.

On the 31st inst., price 6s.,

THE

BRITISH QUARTERLY REVIEW

for OCTOBER. No. CVIII.

CONTENTS.

1. Dr. Carl Ullmann.
2. Aerial Voyages.
3. Early Sufferings of the Free Church of Scotland.
4. The Romance of the Rose.
5. Letters and Letter Writing.
6. Wesley and Wesleyanism.
7. Mr. Darwin on the Origin of Man.
8. The Session.
9. Contemporary Literature.

London: Hodder and Stoughton, 27, Paternoster-row.

DR. PRESSENSE'S SMALLER LIFE OF CHRIST.

This day, crown 8vo, 5s., cloth,

JESUS CHRIST, HIS LIFE and WORK. By E. DE PRESSENSE, D.D., Author of "The Early Years of Christianity," &c.

London: Hodder and Stoughton, 27, Paternoster-row.

MR. DALE ON THE TEN COMMANDMENTS.

Now ready, a Second Edition of

THE TEN COMMANDMENTS. By R. W. DALE, M.A. Crown 8vo, 3s. 6d., cloth.

London: Hodder and Stoughton, 27, Paternoster-row.

In a few days, 8vo, price 8s. 6d.,

A SECOND SERIES OF

ECCLESIA:

Church Problems Considered in a Series of Essays.

EDITED BY H. R. REYNOLDS, D.D.

London: Hodder and Stoughton, 27, Paternoster-row.

Congregational Church Music.

Now ready,

THE NEW SUPPLEMENT,

CONTAINING

124 TUNES OR ANTHEMS,

including

48 ORIGINAL COMPOSITIONS.

By the late Rev. W. H. HAVERGAL, Sir G. J. ELVEY, Messrs. GOSS and SMART, Drs. DYKES and MASON, and others; together with a large selection of Popular Tunes from Modern Works. COMPRESSED SCORE Edition, 6d.; SOL-FA Edition, 6d.; Organ Score nearly ready.

Also, now ready,

THE ENLARGED EDITION OF

CONGREGATIONAL CHURCH MUSIC, containing above 500 Tunes, Chants, and Anthems. COMPRESSED SCORE, 3s.; SOL-FA FULL SCORE, 2s. 6d.; Organ Score nearly ready.

London: Hodder and Stoughton, 27, Paternoster-row.

NEW PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

Now Ready,

"SONGS of GLADNESS." With Tunes Original and Selected. A Hymn and Tune-Book for the Young. 184 pages. Crown 8vo. Price 1s. 4d. Limp cloth.

THE CHRISTIAN PSALMIST. A Collection of Tunes, Chorales, Sentences, and Chants, for Public and Family Worship. Fourth Thousand. Small 4to. 2s. 6d. limp cloth; 3s. cloth boards, red edges; 4s. 6d. extra boards, gilt edges, or roan limp.

Now ready, price 4d.,

THE SUNDAY SCHOOL TEACHER'S HYMN-BOOK. A Selection of Hymns more or less specifically bearing on the Sunday School enterprise, or adapted to express the devotional sentiments and feelings of teachers. In addition to those selected from the best sources, English and American, the work contains many original compositions, which have been kindly placed by their respective authors at the disposal of the Committee.

BREAKING THE RULES. A Tale of School-boy Life. By Mrs. H. B. PAULL, Author of "Miss Herbert's Keys," "Lucy West," &c. Fscp. 8vo. With Engravings. 1s. 6d., cloth boards.

MISS HERBERT'S KEYS. By Mrs. H. B. PAULL, Author of "Breaking the Rules," &c. Fscp. 8vo. Engravings. 1s. 6d., cloth boards.

London: Sunday School Union, 56, Old Bailey, E.C.

OUTLINES of the LIFE of the LORD JESUS CHRIST; with Critical and Expository Notes, and an Emendation of the Common Chronologies. By the Rev. LEWIS MERCIER, M.A., Chaplain of the Foundling Hospital. Two Vols., crown 8vo, 15s.

[Vol. I. ready this day.

London: Sampson Low, Marston, Low, and Searle, Crown-buildings, 188, Fleet-street.

INVESTMENTS.

Capitalists desiring to make safe and profitable investments should apply for the INVESTMENT CIRCULAR, published every month, which contains valuable information regarding every kind of stocks and shares, together with selections of the best securities, returning from 5 to 20 per cent. Post free on application.

Handy Book for Investors. Post free, 11s.
British Mines and Mining. Post free, 3s.

BARTLETT and CHAPMAN, 36, Cornhill, London, E.C.

BOOKS FOR THE NEW SEASON.

ALL THE BEST NEW BOOKS

ARE IN CIRCULATION AT

MUDIE'S SELECT LIBRARY.

Fresh Copies are added as the demand increases, and arrangements are made with the leading Publishers for an early and abundant supply of all the principal Books of the ensuing Season as they appear. First-class Subscription, for a constant Succession of the Newest Books, One Guinea per annum. The names of new Subscribers are entered daily. Book Societies supplied on liberal terms. Prospectuses Postage Free on application.

*** All the Books in circulation and on sale at Mudie's Select Library may also be obtained at MUDIE'S MANCHESTER LIBRARY, CROSS-STREET, MANCHESTER, and (by order) from all Booksellers in connection with the Library.

MUDIE'S SELECT LIBRARY (LIMITED) New Oxford-street; City Office—4, King-street, Cheapside.

Just published,

SERMONS preached at AUCKLAND, NEW ZEALAND. By S. EDGER, B.A. Second Series, price 4s. 6d.

Published by E. Wayte, Auckland; and sold by C. A. Bartlett, Stationers' Hall-court, London.

THE STORY of TONIC SOL-FA: A Sketch of the Rise and Progress of the Tonic Sol-fa Movement from Miss Glover's earliest efforts to the present time. By JOHN SPENCER CURWEN. Price Twopence; postage of two copies, ½d.

Tonic Sol-fa Agency, 8, Warwick-lane, E.C.

Price Sixpence.

Now Published by Request.

THE VOYSEY JUDGMENT: A Lecture delivered Six Months since in Hope-street Church, Liverpool. By the Rev. CHARLES WICKSTEED, B.A. With a Preface and Notes.

London: E. T. Whitfield, 178, Strand. Liverpool: H. Young, South Castle-street: and R. Leighton, West Derby-road. Manchester: Johnson and Rawson.

Just published,

"THE PAYMENT of the SCHOOL FEES of INDIGENT CHILDREN ATTENDING DENOMINATIONAL SCHOOLS. Prepared at the request of the Right Hon. W. E. Gladstone. Price 2s. 6d. per 100.

Also

SPEECH of MR. R. W. DALE. 2d.

And

SPEECH of MR. JOSEPH CHAMBERLAIN. 2d.

Central Nonconformist Committee, 83, New-street, Birmingham.

Now ready, 1s.,

FABLES GRAVE AND GAY. By R. ANDREW GRIFFIN.

"Exceedingly clever."—C. H. Spurgeon. (See his review unabbreviated, at end of volume.)

Passmore and Alabaster.

TO CAPITALISTS.

Dividends 10 to 20 per Cent. on Outlay.

SHARP'S INVESTMENT CIRCULAR.

The October Number ready—12 pages, post free.

Contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c.

CAPITALISTS, SHAREHOLDERS, TRUSTEES,

Will find the above Circular a safe, valuable, reliable Guide

Messrs. SHARP and Co., Stock and Share Brokers, 33, Poultry, London (Established 1852).

Bankers: London and Westminster, Lothbury, E.C.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

OXYGEN is LIFE. Free four Stamps. On Dr. HALL'S CHLORATE of POTASSA, as a remedy for all diseases of whatever origin, by oxydising the blood and supplying its saline constituent, being a Lecture delivered at St. James's Hall.

London: J. Phillips, 37, Poland-street, Oxford-street, W.C.

ROYAL POLYTECHNIC. — Professor Pepper's "Trip to the Western Highlands of Ireland": grand Scenery and Irish Songs by Miss Barth.—Engagement of George Buckland, Esq., and Great Revival of Henry Russell's Songs, under his personal kind superintendence, with grand Scenic and Optical Effects.—"PARIS, as it Was and Is": illustrated with a beautiful series of Pictures of the Public Buildings and Streets; by J. L. King, Esq.—Engagement of W. B. Alexandre, the Great Comic Polyphonist and Mimic.—The Ghost and other entertainments as usual.—Admission, One Shilling. Open from 12 to 5 and 7 to 10.

BREIDENBACH'S

MACASSARINE,

KALYDOR,

ODONTO, One Shilling.

The above will be forwarded free to any London railway-station.

Ask for BREIDENBACH'S, 157, New Bond-street.

Published by ARTHUR MIALL, at No. 18, Bouverie-street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet-street, London.—Wednesday, September 27, 1871.